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Readers Say—

Jones and Graham

Dear Editor:

Dr. Bob Jones Sr.'s two-hour speech in which he "blasted Evangelist Billy Graham" (see *Action,* January 1960) is unfortunate at a time when unity of true believers is a must if they are to stand together instead of hang together. I do not approve of everything Dr. Billy Graham does, but I am convinced that the message is always the Word of God. I appreciate this "the-Bible-says" evangelist and I am convinced if he were using the method of which he is accused, he would be far less successful.

F. B. KLASSEN
MOUNTAIN LAKE, MINN.

Dear Editor:

Would it not have been worthwhile for Dr. Jones to have turned his two-hour speech into a two-hour prayer meeting for Dr. Graham?

FLORENCE L. DICKSON
NEEDHAM, MASS.

Dear Editor:

If, as Dr. Jones said, "Christ placed first importance upon the unglamorous and individuals" then I will have to rewrite my Bible leaving out such verses as Matt. 4:25, 8:1, 9:10, 13:2, 14:9, 15:10 and many others. And I certainly can't understand why Peter would ever preach to over 3,000 people at one time. Maybe he used the "crowd psychology" that Dr. Jones mentioned to get these people saved.

I don't know whether Dr. Jones or Dr. Graham is right, but I know that until I get up courage to start evangelizing the world one by one, I'll just thank God for men like Billy Graham who are reaching it with mass meetings.

MRS. LEROY BARTLEY
ASHLAND, OHIO

Dear Editor:

. . . My friends who know me know that I never spent two hours in any message in my life "blasting" anybody except the devil. I have been preaching 63 years, having started when I was 13, and I do not preach that way . . . . I spoke in Manila on the evangelism of the past, the evangelism of the present, and the evangelism of the future. I told the people about the mistakes that practically all the old-time evangelists made and the results that followed these mistakes. I made it plain that Billy Graham is making the same mistakes that all of the rest of the evangelists made and that he is making one mistake that none of the old timers made. I was pleading for the cause of evangelism . . . .

BOB JONES SR.
BOB JONES UNIVERSITY
GREENVILLE, S. C.

(Editor's note: We apologize to Dr. Jones for our rewrite which inadvertently implied that his entire sermon was devoted to the subject mentioned. The original story, as reported by Far East News Service, said that Dr. Jones *climaxed* his two-hour sermon "by blasting Billy Graham.")

Correction

Dear Editor:

May I make a correction in a story which appeared in your January issue referring to the third annual assembly of LEE (Spanish Evangelical Literature Fellowship)? LEE did not affiliate itself with the International Federation of Free Evangelical Churches. Another Spanish organization did so, however. The Federation of Independent Evangelical Churches of Spain (twenty-five churches and mission stations) of which Rev. Jose Martinez is president voted to unite with this group. Rev. Mr. Martinez is also secretary of the Spanish Evangelical Alliance which is affiliated with the World Evangelical Fellowship.

HAROLD J. KREGEL
BARCELONA, SPAIN

A Christian's Money

Dear Editor:

Thank you for the article "The Christian and His Money" (January 1960). There were some helpful suggestions for me, but it also left some questions. Unless I have misunderstood the article, the author mentions the tithe as the only part of one's income which belongs to God, using the Old Testament as a basis for this conclusion . . . . I wonder what most Christian organizations would do if it were not for the multitude of small gifts representing not ten per cent, but twenty-five and often fifty per cent or more of very small incomes of people who do not think in terms of what they owe the Lord, but of how little they can get by on so there will be more for the Lord's work?

(MISS) LOUISE B. REITZ
ELIZABETH, N. J.

More on Spain

Dear Editor:

Hearty congratulations on the article "The Truth about the Protestant Situation in Spain" (November 1959). Please send me fifty copies of the reprint.

If Christian people in this country were to make their feelings known about this situation to their Congressmen and the Spanish representatives in this country, the plight of our brethren there would be considerably eased. I am myself a Spaniard and know that General Franco is extremely sensitive to foreign opinion. As long as we remain silent, Protestants in Spain will continue to suffer.

NAME WITHHELD

(Editor's note: Reprints of this very significant article are still available in attractive pamphlet form. Minimum quantity of twenty-five is only $1.00. Get a supply to send to your Congessmen and to distribute in your church.)

Action

Official Publication of the
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VOL. 19, NO. 1

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NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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THE CHRISTIAN AND MISSIONARY ALLIANCE

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capital commentary...by don gill

report on religious trends from NAE's office of public affairs, washington, d. c.

. . . . . .

The House postal subcommittee headed by Rep. Kathryn Granahan (D.-Pa.) held hearings to determine the ability of the movie, magazine and book industries to police themselves. In her opening and closing statements the chairman made it clear that she would not relish the idea of federal censorship in these areas of publication. However, she noted widespread public concern about the deterioration in moral standards reflected in movies, magazines and books. Representatives of the movie and magazine industries were cooperative, and indicated that the specific concerns expressed by various committee members might be taken into account. The book publishers took a different tack. They frowned on any attempt whatever to increase the present sanctions against obscenity.

One thing has become certain from the Granahan hearings. Christian conscience must find organized means of expressing concern on the moral and spiritual elements in the media of communications. Otherwise, we will soon be a society where anything goes as long as it makes a dollar for the publisher. What is now allowed on many a newsstand will soon invade other areas of American life. There are already many pressures in that direction. Evangelical conscience could be the answer to the challenge of this immense problem.

Another committee in the House of Representatives, headed by Rep. Oren Harris (D.-Ark.), is investigating practices in radio and television. This hearing grows out of the national scandal involving "rigging" and "payola." But it is also focusing on program policies at some points, particularly where the "public interest, convenience and necessity" comes in question. One of the points in which the committee has been interested is the obvious tendency for certain network programs to break away from the television code during the past year or two. The federal government is barred from actual censorship of program content, but the Federal Communications Commission must determine whether station management is operating in the public interest when licenses come up for renewal.

The advertising industry is also coming under the federal eye on moral grounds, particularly where tobacco is involved. The Federal Trade Commission managed to get agreement from the advertisers and the tobacco people that they would discontinue all health claims for filters. Other areas of possible deception in advertising are also under constant surveillance by the Commission. Chairman Earl W. Kintner warned the advertisers that they must abandon "carelessness and naked self-interest." In response the advertisers voted to undertake a program of self-discipline, at an emergency meeting of the Association of National Advertisers.

Canada has rejected flatly pressures for diplomatic recognition of Red China. Reasons given: 1) it would be a blow to nations in the Far East who are resisting communism, 2) Red China's actions in Tibet, Laos and India argue against it, 3) trade would not be helped. The position was stated by Howard Green, Canada's secretary of External Affairs. It will be an encouragement to most Protestant missionaries in the Far East who are likewise opposed to giving Red China the esteem which would attend recognition by Canada or the U. S. It will also be a welcome relief following the statements of Dr. Edwin Dahlberg, president of the National Council of Churches, who supported Red China recognition while on a recent tour in Formosa.

Sen. Wayne Morse (D.-Ore.) offered an amendment to an education bill which would have made available $75 million dollars a year for the next two years, as loans to private and parochial schools for new construction. The amendment was turned down by a vote of 49 to 37. All the Catholic members of the Senate voted in favor of the amendment, except Sen. John Kennedy of Massachusetts.

people in *Action*

▪ As soon as we heard Dr. Bob Pierce's message at the National Sunday School Convention last fall, we tagged it for this Missions Issue. The statistics and conclusions which he presents are quite startling and you'll find it all (in abbreviated form, of course) on pages six and seven under the title, "Key to World Conquest." Every person connected with the Sunday school should read this article. It could start a revolution in your Sunday school.

Dr. Pierce is president of World Vision, a missionary ministry to missionaries, and in this capacity has traveled around the world some nineteen times. He knows missions as few people in the world do.

▪ Much of the work of missions is the hard, laborious task of preaching and witnessing for years and then seeing a scattered few slowly respond. "Miracle in New Guinea" (page 8) is a story of hard work and dedication, but here the Spirit of God moved in an unusual way and entire tribes by the thousands experienced genuine conversion. It is one of the most thrilling stories of modern missionary times.

Louis L. King, foreign secretary for the Christian and Missionary Alliance, combines a journalistic gift with a missionary heart to bring you the story.

▪ Dr. Dick Hillis calls for a relearning of the Biblical principle of "life-sharing" in his article, "Are You Worth Imitating?" (page 11). He is general director of Orient Crusades.

▪ Missionary conferences in local churches are rapidly increasing in popularity. Since many churches with small congregations and smaller missionary budgets might wonder if these conferences are just for churches like Park Street Church in Boston or Peoples Church in Toronto, we asked Dr. Paul Van Gorder, pastor of Colonial Hills Baptist Church, Atlanta, Ga., to tell you about their missionary conference. A complete conference blueprint is given in "How We Have Our Missionary Conference" (page 12).

▪ Dr. Clyde Taylor's article, "The Communists Stole Our Strategy," on page fifteen was originally delivered as a commencement address at Marion College, Marion, Ind., last June. This was shortly after he returned from a trip around the world where he observed some of the front line ideological conflict with Communism.

Dr. Taylor is executive secretary of the Evangelical Foreign Missions Association.

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KEY TO

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THE AMERICAN Sunday school teacher is the key to the evangelism of the world. This, I believe, I can prove by giving you a few facts. I have been nineteen times around the world preaching the gospel and serving obscure but heroic missionaries.

As I have travelled, I have noticed something. It didn't dawn on me overnight, but rather there was an accumulative effect. One day I realized that where there were missionaries, a vital Sunday school was behind them—behind them both in their own childhood and in the church which supported them.

This is not an opinion. It is a fact supported by statistics. In 1936 there were an estimated 27,577 Protestant missionaries in the world. Of these, 11,000 came from North America, i.e., the United States and Canada. By 1958, only twenty-two years later, the number of missionaries had grown to 38,606.[1] Of these, 25,000 came from North America which has only thirty-three per cent of the world's Protestants.

Fifty-five per cent of the world's

[1]*Figures from Missionary Research Library, 3041 Broadway, New York 27, N. Y.*

WORLD CONQUEST

ssionary program and Sunday schools flourish or die together. **By Bob Pierce**

Protestants are in Europe, yet Europe supplies only thirty-three per cent of the missionaries while North America, with its thirty-three per cent of the world's Protestants, supplies over sixty-five per cent of the missionaries!

I can explain this in only one way. In the last twenty-two years the Sunday schools of Europe have decreased by fourteen per cent while in North America the Sunday schools have increased sixty-three per cent.[2] Wherever the Sunday schools have grown, the missionary force has grown. Many people will object, "But what has the Sunday school to do with the number of missionaries? Do you mean to say that God calls most of the missionaries while they are still in Sunday school?"

That is exactly what I am saying. I know that you can tell of someone who was converted at twenty, somehow went to Bible school and got to the mission field. But the fact remains that around the world, wherever you find a work done for Jesus Christ, you will find men and women who in their childhood were given a high and holy purpose.

Russia believes this is true. Communism has those who were converted to this atheistic philosophy at twenty or thirty, but its aim for world conquest is not on the basis of these few adults. When I was in Russia I saw how the government was starting at the earliest years of the children's lives —molding them, conditioning them.

Let me tell you about Alla Givoronsky the young woman who was my interpreter. I witnessed to her about the Lord and she told me, "You are a Christian because your people before you were Christians, but no one has been a Christian in my family since my illiterate grandmother died. I have a greater purpose for my life. Since childhood I have been trained to serve my country. Next year I am going to Siberia where we are to build three cities of 100,000 population each, not with political prisoners but with the finest young men and women our schools can produce. We are going to pioneer because we want to give our lives to our country."

What Alla said of the consecration of young Russians was true. They were going to face the hardships of pioneering in cold Siberia because the Communist government began teaching them the glories of Communism during their first year in school, teaching them by the very songs they hummed.

This is one of the real threats of our day to our Christian faith. There are over 200 million people in Russia and the government is determined that none of them shall be Christians. Communist Russia controls every printing press in the country. They permitted only 25,000 Bibles to be printed in 1926, 10,000 in 1927, and then they allowed thirty years to elapse before they permitted 10,000 more to be printed in 1957—and what are 10,000 Bibles among so many people?

Not only are the people not allowed to have Bibles, but there are practically no seminaries to train young ministers. Only the Russian Orthodox Church is allowed to have a seminary and they only have ten in the entire country. Furthermore, no church is allowed to conduct a Sunday school because the Communists know that the business of training a child's mind is of the utmost importance.

Of course under these circumstances Russia can say to the rest of the world,

(Continued on page 18)

[2]See *Missions,* p. 45, published by Good News Publishers, Westchester, Ill.

MIRACLE... in New

By Louis L. King

MIDWAY BETWEEN New Guinea's north and south coasts in the lofty Carstensz Range lies the Ilaga Valley, a region far beyond the limits of government control. The fierce inhabitants are naked, fuzzy-haired Uhunduni and Dani tribespeople who consider immorality a virtue, lying a trait of character not condemned, the eating of human brains and flesh desirable, unmentionable crimes laudable, and sorcery the great controller of all human events. The waging of war with little intermission is their main occupation.

In the summer of 1954 two Christian and Missionary Alliance pioneers attempting to enter the valley were brutally attacked by 50 armed wariors but escaped alive. In the frightening melee they lost most of their equipment and provisions.

However, counting their lives not dear unto themselves, in late 1956 they started a second time to live among these people and give them the message of salvation. To reach them they spent nearly a month on the trail.

Beginning at Enarotali at 5,000 feet, they slogged along in foul-smelling swamps, forged through water-sogged forests, scaled mountain peaks, walked in the rushing torrents of rivers which had to be crossed and recrossed unnumbered times. For five days they hiked across a 12,000-foot plateau plagued all the way by an icy wind and sleet.

Life in the valley was harsh. Stark loneliness, unrelieved drudgery, undiagnosed illness, and sheer terror they knew by daily experience. They witnessed a number of pitched battles and saw many warriors killed. All the while they were wrestling with two new languages and making phenomenally rapid progress.

These men held that old but daring concept that it is not civilization but the saving gospel of Christ that such people need. In their during-the-meal and on-the-trail discussions they determined that when a church was raised up, it should be allowed to develop spiritually as the body of Christ and should not be atrophied by dependence upon the missionaries.

They proceeded to minister the Word in as direct and personal a way as possible in the power of the Holy Spirit. They offered no material inducements. They purposed to live and work among the people rather than follow a practice too common among missionaries of making occasional sallies from the splendid isolation of a "little America" mission house.

They applied these principles for almost a year. Then began the first movement of a large segment of the Uhundunis toward God when some 1,200 people in groups of two or three hundred at a time burned their heathenish charms. Since then the gospel with overpowering effect has captured the hearts and brought under control the lives of more than 7,000 inhabitants of the valley—Danis as well as Uhundunis. It has literally turned their manner of living upside down. Their commitment to Christ has resulted in an almost unbelievable and insatiable desire to know God's Word and to obey it.

The much-feared devil charms are gone. Murder has been brought to an end—and witchcraft, too. In an impressive ceremony, converts publicly broke and burned their implements of war even though they are surrounded by enemy tribes still engrossed in the evils of murder, war, and revenge. Their inexpressibly vile courtship songs are now taboo.

The stealing and raiding for which they were noted far and wide are abolished. The smoking of tobacco which had a strong hold on the people has ceased. Today if one smokes he is looked upon as a stranger and outsider. Trial marriage and fornication are being overcome by the law of the gos-

Chief Den was leader of the first fetish burning.

Great crowds of Ilaga tribesmen gather daily for Christian instruction.

pel. There is a genuine fear of not doing right and thus losing the presence and favor of God.

The new converts have a commendable zeal for God's Word, an avidity to memorize, retell, teach, and apply God's Word. On their own they have developed the "talking-the-gospel" evening which follows the pattern of an evening "sing" around the fire of the men's house. This has become the popular and expected thing in every village of believers. They repeat all the scripture verses and tell as many of the gospel stories as they know, review the catechism, and teach anyone who doesn't know any item in the program. Sometimes these sessions, following the "sing" pattern, do not break up until dawn. Theirs is a healthy desire to know the gospel, and the method they have chosen to fulfill it is in keeping with their culture.

Their zeal for righteousness and God's Word is coupled with fervency in witnessing. They are vibrant, enthusiastic, literally bursting with missionary zeal that would put to shame an average American church. As a result, the gospel is accurately known in the farthest villages. A recent letter from New Guinea tells of two Ilaga

(Please turn page)

uinea

Gordon Larson, wife of one of the missionaries, with Ilaga Valley tribesmen.

(Continued from preceding page)

Christians who traveled 80 difficult miles to Baliem Valley where there are no baptized believers.

For three days they spoke with amazing clarity and power. They caused so great a sensation that in their smallest audiences there were no less than 800 people. It is freely admitted by field personnel that a believer visiting relatives or traveling on business is often more effective in transmitting the gospel and expanding the church than a missionary on a preaching tour. There are Christian believers living in areas where the missionary has never been.

It was not until June 27, 1959, that the first baptismal service among the Ilaga Danis was held. Twenty-seven converts were baptized. This was a glorious answer to weeks of concentrated public prayer. The Uhunduni believers had been faithfully interceding for their Dani neighbors who until then had been withstanding the gospel. Their reward has been in seeing a total of 502 Danis baptized in five months.

In the three and a half years of the work a consistent procedure has been followed. First there was the continual and direct witness to the people. Then, in the areas of response where the charms were burnt, classes for intensive instruction in God's truth were carried on. The number instructed daily or weekly varied from 200 to 300 in a class. As the weekly teaching of the Word continued, the converts became increasingly serious about following the Lord and desiring to do His will. They showed evidence of a single-mindedness for the Lord and a desire to be baptized as a sign of death to the old life.

The baptizing of the converts has not been conditioned upon a waiting period, but upon their being prepared. Preparation consists in the candidate's understanding and assurance that Christ through His blood has delivered him from sin and from fear of the spirits. The village elders then are asked to attest to the candidate's freedom from spirit worship, stealing, adultery, smoking, and to his Christlike character. Finally, the applicant must pass a test on the life of Christ, the meaning of salvation, and the practical effects of the gospel on the believer's life.

In the space of two years, 1,012 Uhunduni and Dani converts have been baptized. Approximately 2,000 more have met the qualifications and soon are to be baptized. Of the remaining 5,000 who have embraced Christ and testify to salvation, the delay may be occasioned by some question concerning a matter of conduct or an insufficient comprehension of the requisite Bible knowledge. The two men mentioned above who traveled 80 miles to the Baliem Valley had gone because they had some devil charms in that area. They wanted to gather them in one place. Ilaga believers would come later to witness their burning. Only then would the two be baptized.

Knowing the crippling effects that result from missionaries' assuming the financial burdens for the church and of yielding to the natural tendency of converts to look to them as judges in all church matters, these youthful pioneers of the Alliance Mission took vigorous steps to avoid these pitfalls. They immediately began classes for the newly baptized to teach them "to observe all things whatsoever I have commanded."

Accordingly, each morning for three weeks they gave instruction on what the Bible teaches about (a) prayer, (b) the life, death, resurrection, and second coming of Christ and the practical effect these doctrines have upon our lives, (c) the organization of the local church, and (d) tithing.

No hymns were available in the languages of the Ilaga Valley. The missionaries, therefore, prepared six hymns setting God's message to local tunes. Daily they spent time with the students standardizing the verses and teaching everyone to sing them well.

The people learned how to pray by praying. A period was set aside for the believers to offer requests for their personal problems, the unconverted, and fellow Christians. In the practice of corporate praying they achieved a freedom in public prayer as well as added knowledge of how to express themselves.

An adult literacy class introduced students to the basic alphabet and essentials of reading.

The people who attended the post-baptism school began immediately and intelligently to spread the gospel. The missionaries realized, however, that it would be too difficult for them to continue to give such intensive instruction to each subsequent baptismal group. They would need help from the new Christians themselves. To prepare teachers for this ministry, two long-term "witness schools" were established, one for each language group. Enrollment was restricted to 30 couples and the responsibility for choosing them was in the hands of the people. Support for the students was assumed by the people who sent them.

"YOU HAVE NO IDEA WHAT YOUR SERMONS MEAN TO MY HUSBAND SINCE HE'S LOST HIS MIND"

After learning to read and write, students in these schools have advanced from simple Bible stories to studies in Acts, Old Testament, Bible Geography, Pastoral Epistles, and Thessalonians. Each weekend they gain experience by teaching their people in the villages. In this way the complete Ilaga Valley population is being instructed regularly and systematically. Indeed, these men and women have been unusual instruments in transmitting the gospel. It is now not surprising to find someone from a distant village who can recount the Bible stories up through the life of David and can tell many of the miracles and teachings of Jesus. Not a few of them can recite an astonishing number of scripture verses and that with accuracy.

Advanced students in the "witness schools" have already begun giving regular training to others to prepare them to be helpers in the spread of the gospel. At present 50 Dani believers are their pupils. Classes meet on Monday and Tuesday of each week. Wednesday through Sunday these helpers are expected to gather with the local believers in their respective villages and teach what they have learned.

Enrollment in this school is also restricted. A village of 20 residents or less may send only one couple. Larger villages are permitted to select and send more. The missionaries do not teach any classes in this school. It is entirely in the hands of Ilaga Christians.

A chapter of church history is being enacted in New Guinea's hinterland that calls for rejoicing and praise to God. Not only is the Holy Spirit bringing thousands of fierce savages into the fold of the Good Shepherd, making them His lambs, but He is rapidly forming them into vigorous churches.

The miracle of spontaneous expansion has spread the gospel among the tribes of the Ilaga Valley. Neighboring tribes also are being profoundly stirred. The impetus for this movement is not dependent upon the missionaries. In self-effacing devotion they have travailed to bring to birth a living church. Christ is the head and it is He who governs and sustains His body composed of these latest trophies of His grace. END

ARE YOU WORTH IMITATING?

By Dick Hillis

DID THE CHURCH in America run true to form during 1959? If so, over 50,000 churches did not have a single convert during the twelve long months of the year. To bring men to Christ is certainly the business of the church, but here is apparent spiritual bankruptcy.

I am a missionary. The problems here on the field are more than I can handle. Why, then, should I be concerned with the failure of the churches at home?

The answer to that is very simple. Our missionaries are products of churches in America. If those churches have no soul-winning program, how will the missionaries they send out become soul-winners? The work of the church in America and abroad is corelated. Spiritual coldness in America will affect the church in Europe, Asia and around the world.

The exploding world population, the fast spread of the cults in the United States, the upsurge of ethnic religions abroad and the frightening "missionary" drive of both Communism and Catholicism make us stop and ask ourselves, "Are we winning or losing?" It certainly cannot be said of us, as Jesus said of Himself, "I have finished the work thou gavest me to do."

Statisticians tell us that the U.S. population will reach the 300,000,000 mark in the next 40 years. That would call for a doubling of our church effort if we are to keep up with the increase of population. Christ gave to His church the command to carry the gospel to every creature and with world population increasing even faster than that of the United States, the church's missionary program must be more than doubled. The question we must answer is, "How is it going to be done?"

The great Oriental religions today have a missionary zeal that often puts our Christian zeal to shame. The Hindus are rewriting their scriptures so that all can read and understand them. Their purpose is to make converts. Hinduism is becoming a missionary religion.

The Buddhists are training and sending out more missionaries than ever before. They are now conducting evangelistic-type meetings with even such helps as "gospel" trucks, loud speakers, etc. They are taking the tunes of our own Christian hymns and putting Buddhist words and doctrines to them. They are teaching their children, "Buddha Loves Me, This I Know."

The Shinto religion is building bigger shrines than ever before. Their aim is to bring emperor worship back to Japan in the next decade. In some areas of Japan children are being given free bus service during school time to visit Shinto shrines. Under the guise of patriotism, some government teachers are actually Shinto missionaries.

Mohammedanism has always been a missionary religion. They now claim to have more missionaries in Africa than Protestants have in all the world. For every convert to Protestantism in that great continent, there are at least two converts to Romanism and five to Islam. In some areas of Africa, due to Moslem influence, missionaries realize their days are numbered.

Roman Catholic strategy for world conquest is as clearly planned as Communist strategy. In almost every country in both the slave and free world the Catholics have their priests and agents. With frightening intrigue Catholicism is gaining ground around the world. With subtle propaganda and outstanding success the Catholics march forward while Communism with equal rapidity increases its stranglehold on the free world.

Jesus said, "Go ye therefore and teach all nations." "Go ye into all the world and preach the gospel to every creature." "Repentance and remission of sin should be preached in his name among all nations beginning at Jerusalem."

We know it is God's plan that the gospel must be preached to every creature in every nation in every generation. Who is to do it? The church. How is it to be done? By every member of the church witnessing. "But *ye* shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria and unto the uttermost part of the earth."

Did the early church realize that this was the total task of the total church? There is certainly evidence that even the apostles didn't fully understand that every believer was to be a witness. Although the church in Jerusalem grew from 120 to 3,000 to 5,000 and then to a great multitude,

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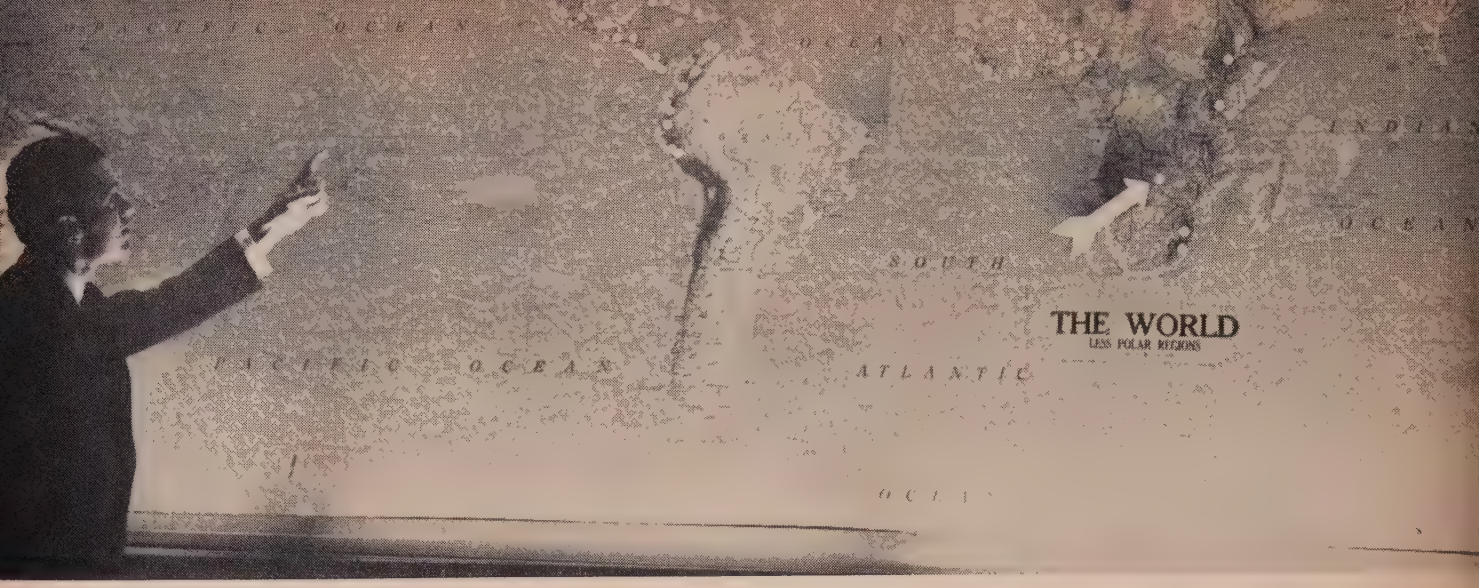

Pastor Van Gorder shows where missionaries from Colonial Hills Baptist Church are serving

how we have a missionary conference

IT'S MORE THAN Bible addresses, busy pencils, and filled notebooks! The annual Bible and Missionary Conference at Colonial Hills Baptist church in Atlanta, Georgia, is a combination of information and motivation. It has been built on the premise that "people who know what the Bible teaches are better prepared to do what the Bible commands."

The conference began fifteen years ago as a strictly Bible-teaching project. The sessions have scheduled such men as Dr. Herbert Lockyer, Dr. Bob Cook, Roy L. Brown, Dr. Vance Havner, Dr. Paul R. Bauman, Dr. Robert McQuilkin, Philip R. Newell, Dr. William R. Newell, Dr. A. W. Tozer, and others. For five years it continued with enlarged interest from those interested in the study of God's Word.

A significant change came in 1950 with the addition of the missionary emphasis. Though the conference remains definitely "Bible," yet the New Testament pattern of outreach provides the spiritual thrust needed lest God's people become as stagnant pools.

The salient feature of this conference is the increasing vision developed for a world that needs the Saviour. The whole program is one geared to helping God's people obey the command of the risen Lord, "Go ye . . ." and "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Solid Bible teaching is the foundation of the week—Bible teaching that presents the Christian basis of missions. This is the pattern. The pastor begins the fashioning of the schedule months prior to the conference. He invites five or six nationally-known men to come as principal speakers—probably three of these to teach the Word and three to give the missionary emphasis. Some of these guest speakers minister the first part of the week, Sunday through Wednesday; the others, Thursday through Sunday.

Sessions are held morning and night with two speakers in the morning and two at night. Each morning session is preceded by a prayer period conducted by Cameron V. Thompson, author of the booklet, *Master Secrets of Prayer*. This period is the undergirding of the entire conference week. Every morning over 100 people gather for this. Glowing faces, sometimes damp with tears, are seen as the people make their way from the assembly prayer room into the auditorium for the first session at ten o'clock.

There, in the main auditorium, they will hear—this year—Howard and Ada Skinner lead in opening music and then the Bible message from one of the main speakers. This is followed by a "missionary report hour" featuring a returned missionary or a missionary appointee. The last hour of the morning features another speaker with either direct Bible teaching or the Bible basis of missions. Thus the theme throughout centers around inspiration, instruction, and motivation.

Long before the conference week the pastor has appointed committees designated under welcome, decorations, advertising, hostess, missionary booths, and entertainment. Two consecrated commercial artists, members of the church, take in hand the layout and design of the conference folder. In addition to this, one of them supervises the auditorium decorations which include posters, displays, and the conference

By Paul Van Gorder

One of the missionary exhibits

theme which is portrayed by special art work on the wall over the choir loft.

A committee is on hand to help the visiting missionaries arrange their booths around the rear of the auditorium. These booths are rented from a commercial firm and afford dignified, divided space, conforming in size. A church hostess greets and places the missionary guests in homes. Each is handed an envelope with the name and address of those entertaining him, a conference program, instructions as to speaking engagements, a gift coupon for the booktable, and a small amount of money for incidentals during the week. The missionaries are kept in the homes of the members—this spreads the interest in missions!

In the rush of a conference week little time is available for fellowship between missionaries, speakers, and conference personnel. Provision is made for them to have lunch together each day. The meals are prepared by the ladies' classes of the church and served in the educational building. These are happy times as workers from different corners of the vineyard come to know their fellowservants. Following this, the afternoon is free for rest, study, relaxation, or sightseeing.

What features are included in this concentrated week of Bible teaching and missionary appeal?

There are the "missionary booths" representing some ten or twelve different evangelical mission boards. The usual curios adorn each booth; literature that is both interesting and informative is distributed; the missionaries themselves often don native costume to tend their booths; maps, pictures, and promotional leaflets are displayed. These booths are open before and after each service.

On Friday night of the conference week, prior to the evening service, the church sponsors a "Men for Missions" banquet. The men of the church are urged to attend and bring a man from some other church fellowship. The object is to enlarge the missionary vision into other churches. The conference leadership makes clear that it is not to promote the program of an individual church, but rather to encourage other Christians in other churches and denominations in this all-important work of world evangelization. A special program is prepared for this banquet featuring films and speakers.

Believing there is constant need for new recruits, the conference features a Saturday afternoon "youth conferette." High school seniors and college students are invited. The program is arranged as follows: First, a panel discussion using three of the guest speakers who speak for 20 minutes each on such subjects as "The Call of the Missionary," "The Calibre of the Missionary," and "The Communication of the Message." This panel is followed by an open question and answer period.

This is of invaluable help to college and university young people who are in the midst of vital decisions as to their life's work. Then seminars, determined carefully as to extent and content, are conducted by visiting missionaries. This makes possible small groups and engaging discussion. A film especially chosen for its technical accuracy and missionary appeal is enjoyed just before the students are guests of the church for dinner. From there they go into the evening service.

Throughout the week time is provided for student interviews and the young people are encouraged to talk with guest speakers and missionaries.

The "missionary report hour" comes in both morning and evening sessions. It varies as to format, including brief, pointed reports, motion pictures, slides, some incident of vital interest from the field, and missionary demonstrations. The report hour in the evening service begins at 7:00 o'clock. This is so that children may see the films without having to stay beyond the regular service closing time.

The entire program is geared toward the spiritual climax which is expected on the closing Sunday both in yielding lives and possessions. Morning and night on the last Sunday the church receives its members' foreign mission pledges. Much prayer precedes this important step in the life of the church and its individual members.

The pledge is made on a monthly basis with the understanding "as God enables." Pledge cards are distributed, the ushers collect constantly, other officials are at the accounting table before the pulpit. A spirit of great joy, expectancy, and dedication fills the assembly. As the cards come in, the pastor reads the individual amounts, not mentioning any names. Then at the close of the morning service, the subtotal is given. The people go away rejoicing and praying for even more sacrificial giving at the evening hour. This is repeated at night with the total given at the close of the service. The pledge list is left open for a month, however.

God's people at Colonial Hills have been amazed as they have seen Him work. From an expenditure of $310.07 for foreign missions in 1949 to a total pledge of $82,166.80 for 1960, God has blessed beyond measure.

All of the many facets of the Bible and Missionary Conference find fuller expression in the lives of young people pledged to the field. At present twenty-three members of the church are on the missionary roster, eighteen of these being the church's own young people. Altogether 104 missionaries receive full or partial support from the church.

Conference personnel in recent years has included such men as Dr. Clyde Taylor of Evangelical Foreign Missions Association, Dr. Clarence Jones of radio station HCJB in Ecuador, Dr. G. Christian Weiss of "Back to the Bible" Broadcast, Dr. Arthur Glasser of China Inland Mission, Pastor Russell Kauffman of Hope Church in Indianapolis, Harry Liu and Glenn Wagner of Pocket Testament League, Dr. Kenneth Strachan of Latin America Mission, and others. These men are pre-eminently equipped to present the missionary challenge based upon the commands of the Word of God. The conference has minimized the type of missionary appeal that gives a temporary stimulus without the biblical motivation to carry through.

The missionary vision has found its stimulation for a great part through the annual Bible and Missionary Conference. We believe that "people who know what the Bible teaches are better prepared to do what the Bible commands." End

Imitating

(Continued from page 11)

the witnessing was actually taking place in Jerusalem, not Judea and Samaria or the uttermost part of the earth. That witnessing was being done, for the most part, by a selected few—"and with great power gave the *apostles* witness."

The lay membership of the church was asleep until a sovereign God in grace allowed persecution to scatter the members abroad so that everyone would go out in obedience to His command. As a father must sometimes punish a child for failing to do that which he has ordered, so the Lord chastened His church. This punishment brought immediate results as Christians went forth witnessing for Christ. Through lay preachers the gospel was carried from Jerusalem to Samaria and to all parts of the then known world.

Why is the job not being done today? The pastor should be first to share the blame for our present failure. Either he is not himself preaching the gospel in the power of the Holy Spirit or he is not teaching his people how to witness and to win their fellow men to Christ. The pastor's work is not only that of preaching the gospel, but of teaching and training every Christian to witness.

In writing to Timothy, Paul said, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also" (2 Timothy 2:2). Here we see a three-fold teaching progression — Paul teaching. Timothy, Timothy teaching faithful men, and faithful men teaching others also. In our modern times this might take us down the steps from pastor, to elders, to deacons, to every member of the congregation. If every link in this chain were strong, the entire church would be witnessing and we would reach this generation in this generation with the gospel.

In practical outworking this scriptural method is perfectly demonstrated by the church at Thessalonica. Paul trained Aristarchus, Secundus and others from that city (Acts 20:4). They were his "Timothys." They were faithful men. They followed Paul's example. These in turn became examples to Christians throughout all of Greece. The whole church was active. "For from you sounded out the word of the Lord not only in Macedonia, but Achaia but also in every place your faith to Godward is spread abroad so that we need not to speak anything" (1 Thessalonians 1:8).

This same thing can be done today. The same method can be used. God has not changed. Men's hearts are not changed. The gospel has not changed. This is training by example. This is the way the Lord Himself worked. He said to His disciples, "Follow me and I will make you fishers of men."

Several years ago the Navigators sent me a young man just out of college. It was my privilege to share my missionary life with this young fellow. What a joy to watch him as he shared three years of his life in Formosa with a young college professor. Today that professor is in full-time service for the Lord and in charge of one of the largest Bible correspondence courses in the Orient. He, in turn, spent time sharing his life with a refugee from the mainland of China. Today that refugee is supervising the work of a score of national missionaries.

Again, in turn, the refugee shared his spiritual life with a soldier in the Nationalist army. Today that soldier is an outstanding soul winner and evangelist among the Chinese armed forces. So the links of a spiritual chain grow longer and stronger. If the world is to be reached, this certainly is the way. No money, no machines, no methods can take the place of a heart determined to share the Saviour with others.

It is much easier for a pastor to share his ministry than to share his life. He needs help in that ministry and thus he appoints laymen to assist him. Laymen, however, need his example and his life. It is life-sharing and not preaching that is contagious. The sermon lasts for half-an-hour. The life-sharing goes on continually. When laymen catch a vision of this and begin to share their lives with weaker laymen, they will be used to strengthen them. Their lives will also become fruitful in bringing the unsaved to Jesus Christ.

Any Christian who knows enough to be sure about his own salvation knows enough to tell someone else about it. The important thing is that he is led forward through example. After all, what is the Christian's happiest experience? Certainly it is the privilege of leading someone to Christ and watching him grow spiritually. Paul said, "For what is our hope and joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy" (1 Thessalonians 2:19). The Apostle John agreed when he said, "I have no greater joy than to hear that my children walk in truth" (3 John 4).

Many church members have never led another soul to Christ. Either they are not sure of their own salvation or they have never been taught how. The desire to reach others with the gospel is good evidence of one's salvation. However, this desire is not always spontaneous. It must be cultivated by others. Our task, then, as pastors and Christian laymen is to assist every Christian to witness. John R. Mott said, "Lay recognition and assumption of responsibility for the propagation of Christ's gospel has ever been a secret of the triumphant spread of the faith."

Many a fine Christian layman has never taught a single "Timothy." For this there is no excuse. It is our privilege to share our lives with others and to build into the lives of others. The late Dawson Trotman was in every sense a layman. Yet he was a producer of reproducers. He not only told men what they were to do—he left them an example of how to do it. The world wants to see us in action. Billy Graham tells of a Hindu who made this remark: "When I see Christianity lived I will become a Christian."

This life-sharing is the language of a mother. Loving, feeding, training, constantly with the child, giving life and strength to the young one. Listen again to Paul: "But we were gentle among you, even as a nurse cherisheth her children."

Further, it is the language of a father. "As ye know how we exhorted and comforted and charged everyone of you as a father doth his children." As his converts watched him, they grew like him. He was the kind of man they wanted to become.

It is later than we think. To seven-year-old Johnny, the most interesting thing in the house was the old grandfather clock which daddy had purchased from an antique shop. Each morning would find Johnny sitting on the stair landing eagerly waiting for the big clock to strike seven. One morning the insides of the monster got mixed up and to the astonishment of the boy it struck 14 times. Jumping to his feet, he ran to daddy's bedroom and awakened him with the cry, "Daddy, daddy, it is later than it has ever been before!"

As we watch the prophetic picture we cannot but believe that the coming of our Lord draweth nigh. He may come for all of us this year. If He does not, He will certainly come for some of us. Will we meet Him with joy or will we be ashamed at His coming? That question will be answered in part by our answer to another question. Are we fully obeying His orders to get the gospel to every creature in every nation in every generation? END

The Communists STOLE our strategy

By Clyde W. Taylor

SOME MONTHS AGO a top United States expert on Communist techniques and brainwashings was speaking to a group in Arkansas. His topic was the 7,000 United States soldiers who were captured by the Communists in the Korean conflict.

Four thousand of these, for the most part, have been repatriated. The other 3,000 died in prison camps. At least half of this number, he said, simply sat and died. They were healthy young men when they were captured. When they died they were not sick. They did not starve. They just stopped living.

Other interesting factors developed. None tried to escape. They ceased speaking to one another—they only talked about each other. They confessed their own faults and sins at the instigation of their captor. Apparently there was no violence or brutality applied to them. The process was so subtle, so easy, and apparently so harmless that they didn't realize what was happening to them. Eventually they were all isolated. They sat alone. Few cared what happened. They all acquiesced and those who didn't die, didn't live either—they just existed.

In commenting about this, the major said, "If we can get so comfortable and so secure and so materialistic in our outlook and in our objectives that we don't recognize a threat when it exists; if we don't keep vital the kind of principles that work against this kind of threat; if we go along with the abdication to the sovereignty of a few; if we have reached the point where we just do nothing and enjoy it, maybe we've become an old country and not a new one and maybe we are well on the way down the western slope."

He believes the military has the answer for their problem. We believe the Church has the answer for our problem, too, but we are not always sure that our folks know just what the answer is.

Frequently I am told, "Christ is the answer; He is our strategy." Yes, but how? Apparently He wasn't the answer when one of our little national preachers down in Honduras was put in prison for being a Communist when he didn't even know that he was one. He had simply joined the "out" party because he didn't like the "in" party and he felt the party that was out would do more for the poor. His party —a front for the Communist movement—didn't get in, but he did—into prison! Accused of being a Communist, he didn't even know what one was.

On my last visit to the great province of Kerala in South India I found the greatest concentration of Christians in all of India. Yet it is the only state in that country ever to elect a Communist government! Before it happened, it was useless to warn the people about it. They wouldn't believe it. Now they have had it.

So we don't know all the answers! More than that, we don't really know Communists and Communism. We can't identify a Communist when we see him. He looks like everybody else. It is even possible for a man to sound like a Communist and be only a misguided zealot who doesn't know the score. We don't necessarily know whom we are facing and we may not know the answer.

Let's look, first of all, at world conditions that make countries ripe for Communism. We have already seen how it spreads where confusion, discontent, and unhappiness exist. You don't have to go far in countries overseas to find abject poverty in the midst of plenty, where hunger is a way of life and the nakedness of children is standard dress. You can count them by the tens of thousands in West Pakistan, in some sections of India, in the refugee cities of Viet Nam and farther into the Orient.

Thousands of them are stacked up in the beehive houses of Hong Kong. In one section eight blocks square, 67,000 people live in seven-story buildings. These people would be ripe for Communism if they were not refugees from it.

Communism is to them a religion of promise. The propaganda sounds like a commercial for the Millennium. The poor peasant is reminded that he is working on somebody else's farm; that he is working for an absentee landlord; that his folks have lived there for generations.

The peasant answers, "Yes, we are always in debt. We seldom have enough to eat. The children don't have enough clothing. We have no schools and no hospitals."

Then comes the climactic question, "Wouldn't you like to own this land?" Without waiting for the obvious answer the Communist plunges into his promises that offer—in return for political support, usually for a party not identified as Communist—a new society where every farmer will own his land, where there will be hospitals, and where there will be schools and clothes for the children. Injustice will be done away; peace and security will reign.

Who wouldn't buy the rainbow with such a pot of gold at the end?

The approach to the educated and rich is different. These groups are urged to look at the injustices of the world—the racial discriminations, the unfairness in society, the hopeless hunger of the masses. They weep over the illiteracy of the millions that are

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still in darkness. A man sat in my office recently and poured out his heart about the hungry people in the world. I, too, have seen them but we can never hope to feed them all.

But the intelligentsia turn to this synthetic gospel. The millions of Americans that float around in a philosophical vacuum seem to find here a purpose anl goal that captivates them. According to the authorities, the highest infiltration of any one area of organized American society penetrated by Communism is the field of education. Next high in order of penetration are our government, the church life in America, and organized labor.

When the Communist is asked just how he proposes to redeem the corrupt social order which he describes, he has a one-word answer: "Science." He calls attention to the amazing things that science has done. He parades before you the mental image of a house full of gadgets, unknown a generation ago. He cites the field of agriculture where, if we work it correctly, we can now get three crops of lambs instead of one and raise three litters of pigs a year in a sterilized house where they never have a chance to be pigs. This is science, he says.

CROPS ARE bigger—so big that the government spends itself into bankruptcy trying to subsidize them. A farmer raises more on a hundred acres today than his grandfather raised on 400 acres. This is science!

So, the Communist says, if science can do all this, it can also build a new society. It can eradicate evils, cure all vice, build a superior man and give him new character. China is cited as an example. Under the regimentation of Communism there are no beggars, no mangy dogs on the streets, thievery has virtually stopped, crime is on the decrease.

Of course, you can do this any place if you eliminate the criminals, but the Communists say they are also going to produce a new, clean society. They are going to do away with warmongers.

When you ask how they will do this you are told that there are certain basic laws. Three of these we must not ignore.

The first is the basic concept and fundamental cornerstone of Communism—atheism. The one wrench that could ruin all the Communist machinery would be to prove that there is a God. If there is a God, there isn't any Communism. Marx was an atheist before he was a Communist. In the Communist doctrine there is no moral law, no absolutes, no heaven, no hell.

Upon this premise they build their second great factor which is materialism. Everything is material. It may be matter in motion, but as matter it thinks, plans, becomes man. The creation we see is all material and has little worth. The only value a man has is when he is in a corporate, correct, pure Communist society. As an individual, he is dispensable.

Then built upon these two is the third law of determinism which was one of the basic concepts of Marx and Lenin. They said that man is the product of his environment—totally. Capitalistic imperialism has created the present society and provided the environment on which the Communists blame all of man's problems. The chief cause, as they see it, is the economic system. This makes it simple. All you have to do is change the environment, correct the system of economics, do away with the greed for profit and you will have a new society.

But it doesn't happen all at once, they are careful to say. It must come as the result of "class struggle." We know little about this in America, but we talk about it a great deal. The Communist says this is one of the products of the capitalistic system. I lived for a number of years among the Indians in Peru. The Indians worked on property they never owned. They had never seen their landlords; the owners lived in Europe.

The Indians were always in debt. Grandchildren inherited the debts of their grandparents. They were downtrodden. They were corrupted, given to vice and sin, and the only joy they found was getting drunk and trying to forget it. But even drunkenness was something the white man imported for them. This is class struggle.

The Communist says that another product of our economic system is the family with its loyalties and pride. The family is anti-Communistic. You cannot have a Communistic society as long as you have a family structure. It must be destroyed.

SO ATHEISM, materialism and determinism provide all the problems and if they can just be sure of correcting these things scientifically, they can work everything out. With this background they come to the intelligentsia and say, "Now it's all going to be done by science." It sounds so wonderful, so elite, and so intelligent that they buy it.

But the paradise isn't reached tomorrow. They warn you of that. They say there is no Communism on earth today. All we have are the socialistic processes by which we get Communism. Many steps separate the present state from the ultimate.

Before they can change the social order, they must get control of the government. This is where we should be concerned for this is the phase now going on in America. Some time ago I had lunch at the Harvard Club in Boston with one of the outstanding authorities in America on Communism who said, "We evaluate each year the progress of Communism in America. We have finished our survey for 1959 and have concluded that Communists have reached approximately 41 per cent of their goal inside America. They have done this principally by infiltration."

THEY DO NOT use the pressure of the Communist Party as such. They are particularly adept at using political front organizations and key individuals in government who are sympathetic with the Communist aims. The presence of such people in our government following World War II accounts for many of the "giveaways" of territory to the Russians.

Their next step is to bankrupt a nation. The United States is going through this process now. They are in favor of our overseas relief and aid program in the hope that it will bankrupt us. A part of this strategy is the exhaustion of a nation military-wise.

Whereas they preach purity, they move in on a nation and try to corrupt its youth. Last spring I testified before a Congressional committee on obscene literature and how to control its flow through the mail. The Post Office Department had set up a display of obscenity taken from the mails that was so utterly vile that several newspapermen—who are supposed to be inured to anything—said that it was too much for their stomachs.

After I had spoken in these hearings of the vile filth printed in America for sale on the newsstands in India contrasted with the attractive Communist literature stacked on their shelves, a Congressman asked, "Mr. Taylor, don't you think that the folks back of this literature are probably Communists using others to corrupt our youth?"

I do not find this hard to believe, but I did suggest that the government had much better facilities for investigating this than did the National Association of Evangelicals. When the Communists moved into the satellite nations of Europe they preached free love and immorality until they got things under control. Then they cracked down.

So getting control of the nation is the first step. They will endeavor to do this at the polls, if they can. This was the story in South India. They didn't have to use violence. They don't want

to use violence if they can help it. If they have to promote revolution, they will get the people inside the country to do the fighting for them as they did in Viet Nam.

BUT GETTING political control is only the first step. Then come the redemptive processes of science. This is a hellish program of ten steps which I am only able to list.

(1) They move in against the so-called capitalists, the men who own the land and factories. (2) As soon as these capitalistic leaders are out of the way, they establish the dictatorship of the proletariat, an absolutely ruthless dictatorship of hard-core Communists and they proceed to clean up society. (3) They liquidate that class of society that is "diseased."

(4) The capitalists who are still alive and can be used, they put to work in camps and work them to death. Since they are isolated there is no procreation; they will not produce any more corrupt seed. (5) They "hospitalize" or put in mild labor camps those who they believe can be cured and rehabilitated from capitalism through hard labor. (6) They re-educate the total population, a mass program such as that being done in China today. Six hundred million people—whether they can read or not—are having Communism dinned into their ears by loudspeakers night and day seven days a week. They are taught the doctrines and concepts of Communism.

(7) They claim that there will emerge a new generation of young, clean Communists who can be freed from family ties and loyalties. This is the purpose of the communes in China. Freed from all religious beliefs and doctrines and freed from the infection of capitalism, i.e., greed or wanting to work for profit, all will work for the benefit of all. That will be pure Communism. (8) Human nature will be perfected to the point where they will work for the love of work and everyone will work for the benefit of all.

(9) There will come a withering away of the state and of dictatorship. The socialistic processes will be ended. (10) Then because everybody works for everybody, at the end of two or three hundred years there will be no more nakedness or sickness. Science will have done away with that. There will be no more sin and no more vice.

What more do we want? This is something to work for. If we had never heard the gospel, if we had never heard another message of hope but this we would buy it. And they are buying it—one billion souls now under its sway!

The army expert whom I quoted earlier says that they have an answer to this and he lists five things. He is not a preacher. He is a neuro-psychiatrist and I was interested in what they tell the soldiers.

"If you are a prisoner, resist. Don't give in. Escape if you can. Cooperate with others. Organize an escape. Don't make any deals with the enemy for any advantage. Love your brethren and don't do anything to hurt them. Establish leadership among the prisoners."

A preacher could take that outline and build a sermon around it. They are good scriptural points. Resist the enemy and he will flee from you! Escape! Flee youthful lusts! If you can't win over them, run! Don't make any deals!

Now we have a Christian strategy, but before we can turn it into an aggressive approach, we must have an understanding of the fallacies of Communism. They say the evil in the world comes from a corrupt economic system. We know that it comes from the corrupt heart of man and from his fallen nature. Changing the economic system isn't going to do anything about that. Russia itself is evidence of it. They have a new system—a new wealthy ruling class that is just as corrupt and greedy as it was under the czars.

They say that removing the profit motive will do away with evil, but we know that profit is not wrong if it is God-controlled. Christ asked, "For what shall it profit a man, of he shall gain the whole world, and lose his own soul?" The implication is that a man is profited when he gains his soul, so there is even a profit motive and benefit in the gospel.

The third fallacy of Comunism is their denial of God. This is the greatest mistake, of course, for there is a God and He is in control. For this reason, atheistic Communism can never succeed.

WE KNOW there is an answer to all this, but just how are we to apply it? Here is the Christian strategy.

In the first place, we are going to have to face Communism with a positive message. Basic to this is a discovery and honest recognition of our own serious weaknesses. Let's look at a statement taken from the Chinese Intelligence organization several years ago. It was a report from the chief of intelligence of the Chinese Peoples Volunteer Army in North Korea to the chief of intelligence of the Chinese Peoples Republic in Peiping. It was apparently written by a Chinese trained in America who had been a political science or social science major for he knew the terminology. He said:

"Based upon our observations of American soldiers and their officers captured in this war for the liberation of Korea from capitalist-imperialist aggression, the following facts are evident:

"The American soldier has weak loyalty to his family, his community, his country, his religion and to his fellow soldier. His concepts of right and wrong are hazy and ill-formed. Opportunism is easy for him. By himself, he feels frightened and insecure. He underestimates his own worth, his own strength, and his ability to survive. He is ignorant of social values, social tensions and conflicts. There is little knowledge or understanding even among U.S. university graduates of American political history and philosophy, the federal, state, and community organizations, state and civil rights, freedoms, safeguards, checks and balances, and how these things allegedly operate within his own system.

"He is insular and provincial with little or no idea of the problems and the aims of what he contemptuously describes as foreigners and their countries. He has an unrealistic concept of America's internal and inherent rather than earned or proven superiority and absolute military invincibility. This is his most vulnerable weakness . . ."

THE STATEMENT concludes:

"Based upon these facts about the imperialist United States aggressors, the re-education and reindoctrination program for American prisoners proceeds as planned."

I believe that this statement—written by a Chinese Communist—is one of the most serious I have ever read. The army expert I have been quoting says that his own survey has proven it to be true.

What is the Christian strategy?

Why, it is the Communist method with revisions. They got their method, out of the book of Acts and I don't know where we can improve on it. The difference is that they use it, and we don't. Every Communist talks sacrifice, surrender, obligation, absolute unwavering obedience. He literally abandons himself to the mission of making disciples. He first wins them to his viewpoint and then he indoctrinates them. Next he forms a cell with the purpose of reproducing itself.

Christians are told to teach, to confirm, to organize. That's the way Paul did it, according to Luke's account in Acts 14, and that's what we are supposed to do. We are supposed to establish a person-to-person relationship. But how many Christians are making disciples for Christ? The Communists are making disciples and I found that

(Continued on page 19)

Conquest

(Continued from page 7)

"We have religious freedom." She can say it because to her own people she is saying, "If you want to be a fool and ignorant, go ahead and believe there is a God." They are willing to let the old people believe because they have captured the children. The church is not permitted to teach children, but they attend school six days a week instead of the usual five and they study two hours longer each day than school children in the United States.

On Sunday the Soviet teachers take the children to museums and on grand tours of factories. The glorification of the Russian scientist and soldier is jammed into a child every day until he is seventeen. Then at the end of all this, when the young person is eighteen, he can join the church if he still insists upon it.

However, the young person who joins the church knows that there will be no more promotions at the factory nor can he attend a Soviet university. When I was at the Moscow University I asked, "Are there any Christians here?"

"Absolutely not," replied the official.

"Why not?" I inquired.

"Because no one can come to the university without the approval of his grammar school teachers, high school teachers, and the Young Pioneers. All three are necessary and they wouldn't approve of a Christian."

The most significant thing I have to say is this: If you are going to do something for Jesus Christ, don't forget that the Communists believe that the time to capture the mind and heart of a human being is when he is a child. Communist Russia is sending to Indonesia, China, Africa and South America young people in whom she has invested from twenty to thirty years of indoctrination.

And so is the Church of Jesus Christ. What men and women she is sending to the battlefields of the world are those who have been indoctrinated in Sunday school. Europe, where there is formalism and huge cathedrals but no personal touch of the Sunday school teacher, is not sending out the missionaries. But from the churches giving children a sense of divine appointment come our missionaries.

Sunday schools began in England, but it was in the United States that they took root and grew—and it is from the United States that the greatest number of missionaries are going forth. That is why it is important that we have faithful, devoted, effective Sunday school teachers. I say it, having come from the unfinished task of reaching the world with the gospel. Sunday schools make all the difference in the world and never as much difference as right now in history.

Maybe you are thinking, "That may be all right as far as getting people to the mission field is concerned, but personnel isn't everything. It's the church that really gives the money."

I'm not sure about that. It is true that we Americans and Canadians give eighty-three per cent of the money given to world Protestant missions, but we don't hurt ourselves. Out of every dollar contributed, we spend ninety-six cents on our own pastors, evangelists and churches and only four cents for missions. If we were to cut out the offerings that come for missions through the Sunday schools, we wouldn't be giving that much.

This is true because most of the concern there is in the human heart for others is planted during the Sunday school years. It is in the missionary-minded Sunday school that young hearts are trained to think of someone besides themselves.

People apart from Jesus Christ are not compassionate—and again I can support my statement. There are many people who, in a broad sense are truly religious and spiritual, but who are not Christians. I will use India for my example. I love the Indians and India is one of the most religious countries in the world. I have been there time after time and have many personal friends there.

The Christians comprise only about nine million of the 400 million Indians. That is a small percentage, but even in that number there are many who are not God's children, but grandchildren. "Grandchildren" may be a strange term to a Bible student because you can study your Bible from one end to the other and you won't find that God claims any grandchildren. Yet India is full of those who say, "I'm a Christian because my father was a Christian."

What they mean is that they are not Brahmans or merchants or sweepers, but that their caste is Christian. Because their grandfathers or fathers became Christians and were outcast from every other group, so they stand as Christians in the culture of their society. That being the true situation, the number of real Christians is even smaller than the number counted as Christians.

Yet out of this small group, eight out of ten of all the nurses in every hospital—government, Hindu, or mission—are Christians. The Indians are very religious people, but it is out of this small number of Christians that the nurses come.

This is not because India is not medically minded. India is full of doctors and specialists. You can get a dozen doctors before you can get a nurse. Why? Because everyone wants to wear a white collar. Everyone out of any caste wants to be respected in the community, looked upon as someone with an education. Nobody wants to handle bedpans. Nobody wants to bandage putrefying flesh. Nobody wants to be in a room that smells of vomit. Nobody wants to sacrifice his own pride, cleanliness and comfort. It takes a spirit of compassion to walk through the filth of a needy heathen world.

So India has to turn to the little pool of Christians to find those willing to couple the noble word of medicine with the dirty business of bandages and bedpans.

What I am saying is that any place in the world where men have more than sociological sense of nicety and who do more than talk about bettering the world, where there is a reaching down into filth and disease, you'll find Christian hands. A willingness to help isn't born into man. It comes from believing the gospel of Jesus Christ.

Go to the Mohammedan world or the Confucian world and if you don't find the gospel of Jesus Christ, you won't find compassion. You may find pity, but not compassion. Worldlings walk by and say, "What a pity! Look at the dirt, at the awful tragedy. Lucky it isn't me!" And they walk on.

Compassion is something else. When Christ comes into a human heart a man stops and says, "What sorrow! What desperate need! What is happening to him is happening to me. I must do something about it."

This may prompt us to say, "Oh, how wonderful to be a part of Christian America." But Americans don't have compassion either except when it flatters their ego. That's why they love their charity organizations and the red pins and feathers they wear once a year. But America isn't sending the gospel of Jesus Christ to the world. No, it is sending only four cents out of each dollar to do that—and a percentage of that four cents comes from the Sunday school.

It is the Sunday school that trains hearts and minds to someday go to the mission fields of the world. It is the Sunday school that is training young people to have a consecration that matches that of the coming generation of Russians. It is as the Sunday school is built that the church of Jesus Christ will stand and spread through the world.

It is true as it has never been before—the American Sunday school teacher is the key to the evangelization of the world. END

BOOK views

By Arnold D. Ehlert

■ This spring's offerings for the Lenten and Easter emphasis include some searching messages and inspirational expositions. Ralph G. Trumbull goes all the way back to the beginning of the life of our Lord to pick up the thread of his journey to the cross in a title, *The Pathway to the Cross* (126 pp., Baker Book House, $2.00). Five chapters cover the high points of His life and five deal with the events of the passion, the resurrection, and the ascension. When we come to the upper room experience we have Lynn James Radcliffe's *With Christ in the Upper Room* (80 pp., Abingdon, $1.50). With the brush of the artist this author, who is pastor of Hyde Park Community Methodist Church in Cincinnati, depicts these events and translates them into personal meaning. He has traveled in Palestine and inserts pertinent personal observations.

The cross itself is brought into focus by three titles. Neil M. Fraser takes the larger view in his *The Grandeur of Golgotha* (128 pp., Loizeaux, $2.00). Twelve messages go to the deeper meanings of the death of Christ: the divine manifesto, the miracles of the cross, the brand-marks of the cross in the believer, and the ministry of the cross today. William F. Beck and Paul G. Hansen in their *The Crowds Around Calvary* (120 pp., Concordia, $1.50) analyze the types of people making up the observers and the message of the words of the cross to the heart. We have some foreign exposition in *Seven Times He Spoke* by Olfert Ricard (82 pp., Augsburg, $1.75). Now deceased, Ricard was the most influential preacher in Denmark thirty to forty years ago. Some new thoughts and a directness characterize this book.

Seeking the deeper meaning of the death itself, R. B. Kuiper in his *For Whom Did Christ Die?* (104 pp., Eerdmans, $2.00) studies the design of the atonement. Various views are explored and two chapters set forth "Scriptural Particularism" and "Scriptural Universalism."

Going on to the resurrection we have an exposition of I Corinthians 15 by Herschel H. Hobbs, pastor of the First Baptist Church of Oklahoma City. *Messages on the Resurrection* (87 pp., Baker Book House, $1.75) has a theme which is set in a courtroom atmosphere and the Apostle Paul is the attorney for the defense. Seven chapters give us some brilliantly put arguments for accepting Paul's defense and resting our faith on it. Going on to the events of the period following the resurrection we have F. B. Meyer's *Calvary to Pentecost* (90 pp. Baker Book House, $1.75). This is a reissue of the 1894 edition.

In the same vein we might mention Peter H. Eldersveld's *The Word of the Cross* (97 pp., Eerdmans, $2.00) which deals with the preaching of the message, and G. Hall Todd's *Culture and the Cross and Other Sermons* (111 pp., Baker Book House, $2.00) which is a series of ten sermons calling attention to some of the less prominent aspects of the crucifixion drama.

The Imputation of Adam's Sin by John Murray. Eerdmans. 95 pp. $2.00. *Reviewed by Henry Guikema.*

This latest book by Dr. John Murray displays the same conscientious scholarly endeavor as his previous works. It is a composite of several articles presented in *The Westminster Theological Journal.* The book is well outlined to show the logical pattern of his presentation, although at times he departs from the outline to discuss some scholars (notably Edwards) who do not fall into one specific part.

In chapter one he portrays "The Sin Contemplated" by discussing Romans 5:12, ". . . in that all sinned." Here Professor Murray gives the historical views of Pelagius, the Roman Catholics, John Calvin, and the classic Protestant interpretation. He concludes that we must infer with Paul that the "all sinned" of verse 12 must be identified with "the one man's disobedience" of verse 19.

In chapter two he describes "The Union Involved." He attacks the "realistic" view that human nature is specifically and numerically one in Adam by indicating its illicit claim to the solidarity of the human race. This is done to the exclusion of the individuality of man. He very cleverly takes John Calvin and St. Augustine out of the realist's camp, even though they both do insist on imputation by propagation rather than imitation. One might desire a little more thorough explanation of the "representative" view with its logical convenantal implications.

In chapter three he emphasizes "The Nature of the Imputation" discussing the two modes by which the sin of Adam is considered to be reckoned on our account. He is very fair in treating the view of the "mediate imputation" theory showing its various schools of thought and concluding with a fine exegetical study to show its inconsistency with Scripture. He then shows how "immediate imputation" is a consistent Scriptural view, showing a clear parallel between Adam's sin and Christ's righteousness.

The final chapter is a description of "The Sin Imputed" concluding with an emphasis of the imputation of Adam's sin carrying with it the depravity with which all the members of the race began their existence as distinct individuals.

Underlying this entire theological treatise is a refreshing exegetical treatment of Romans 5:12-19. His theological concepts are firmly rooted in rich Scriptural soil.

Mr. Guikema is pastor of the Christian Reformed Church in Wheaton, Ill.

Strategy

(Continued from page 17)

even the Buddhists in Japan are using the cell method in some of their new sects. This was the method the early Christians used as they spread across the Roman Empire.

A Communist family in Ceylon was saved about four years ago with lots of zeal and enthusiasm. They didn't know much about the method of the gospel so they turned their Communist techniques into spreading the gospel. In 18 months they had a congregation. They didn't change anything; they just went from house to house. They sat around with these families, they talked everywhere they went, and their main topic was the gospel. They were literate and the gospel was in their language.

It worked wonderfully — but why wouldn't it? It was right out of the book of Acts.

It is the dynamic power of Christ and the Holy Spirit operating in us that makes the difference. Christ's answer to Communism is through my life and your life as we obey Him and proclaim His message to every lost soul.

The most strategic, dynamic move that we can make in the world today is to win lost men and women for Christ. End

WORLD view

Sunday laws headed for test — Campus revival wanes

• • THE BILLS FOR federal aid to education face many roadblocks including the desire of the President for economy, fear on the part of educators of federal domination, of local school systems, and opposition of taxpayer interests to any measure which increases the federal budget.

Bills have been approved by committees in both houses of Congress. The House bill is stranded in the Rules Committee of that body. The Senate bill is expected soon to be debated on the floor. Neither bill provides directly for aid to religious schools, but the Senate bill, introduced by Senator Pat McNamara of Michigan, which provides only for construction funds, is not as clear in this respect as it might be.

The so-called "Murray-Metcalfe" bill, now in the Rules Committee of the House, provides allotments to the states of $25 per school age child in the population. This would include all those who attend parochial schools as well as public school pupils. The bill as now written provides that the money can only be used for the public schools, but Roman Catholic organizations are already insisting that the part based on the parochial school pupils be distributed directly to their parents instead of being used by the public schools. One remedy, of course, is to base the payments to the states not on school-age population but on the number actually attending public schools.

The Roman Catholic hierarchy insists that "private and public education are partners" and that Congress "cannot in justice be indifferent to parents of non-public school children." The Catholic press predicts that the various elements of opposition, added to its own, will be "enough to insure that no bill pending could win congressional passage and also the President's signature in 1960."

It seemed like a safe prediction.

• • THE "HOT" RELIGIO-POLITICAL issue of birth control was involved last month in two different court cases. In one, the State Supreme Court of Errors of Connecticut decided that the law of that state forbidding use of contraceptives, or giving information about them, is constitutional. It was expected that the case would be taken on appeal to the Supreme Court of the United States.

The other lawsuit was one filed by some taxpayers in Silver Spring, Maryland, a suburb of the national capital, to prevent the building on publicly owned land of a hospital that will be operated by the Sisters of the Holy Cross. One of the plaintiffs is Glenn L. Archer, director of POAU. The suit alleges that the rule of the Catholic medical code which forbids birth control advice is an unconstitutional preference for adherents of one faith against others.

It almost seemed that Archer's theory was directly confirmed by the action of Catholic authorities in barring Dr. Crawford Campbell, widely known orthopedic surgeon, from practicing his profession or bringing his patients to St. Peter's hospital in Albany, New York. Dr. Campbell's duties as a staff physician did not in any way involve birth control or obstetrics. His mistake was not his at all, but his wife's when she was elected an official of the Planned Parenthood Federation. He was also charged with having given some free advice to the Federation, presumably through his wife. The discrimination against Dr. Campbell was taken to the state commission against discrimination. That body refused to take jurisdiction, not because the discrimination did not exist, but because under its law there was an exception in favor of discriminations practiced by religious organizations.

Public interest in the birth control was so great that CBS had to repeat its program called "The Population Explosion," knocking "Playhouse 90" off the air for that purpose. The last part of the program was revised to include, for one thing, the president of Notre Dame University as Catholic spokesman.

During the broadcast, Episcopal Bishop James A. Pike urged a "crash program" by the federal government for the development of more successful forms of birth control, including the so-called "rhythm" method that is authorized under Roman Catholic Canon law. Even the Catholic spokesman could agree with the latter part of this suggestion.

• • NO MATTER WHAT HE had said on the subject of proposed French nuclear tests in the Sahara, it would have been the wrong thing, so Evangelist Billy Graham chose discreet silence when questioned about it on his arrival in the African nation of Ghana for a part of his ten-week crusade on that continnent. But even his silence failed to satisfy the Ghana papers. Posters throughout the city blazoned: "Graham mum on French hell test." Observers felt that this criticism was responsible for the drop in attendance from 14,000 at the first rally to 5,000 the second night.

Prime Minister Kwame Nkrumah's paper, *The Evening News,* said editorially that Mr. Graham was "a good actor and a good psychologist" but said that "Nkrumahism is the highest form of Christianity in an age of greed and hypocrisy."

Entitled "Seek Ye First the Political Kingdom," the editorial added that the evangelist has no "new message greater than that which Kwame Nkrumah of Africa is interpreting in word and deed to the world today."

Said Mr. Graham: "If my coming to Africa can contribute toward free religious discussion, it will have been profitable. Christ was a controversial figure. His message and its application were controversial. A servant is not greater than his master."

• • ACCORDING TO FIGURES just released by the Northwestern Life Insurance Company, Americans last year ran up an average alcoholic beverages bill of about $53. The figures are averaged, presumably, for every man, woman and child. This represented about seventeen gallons of assorted drinks, fifteen gallons of beer and ale, not quite a gallon of wine, and five quarts of "hard" liquor.

It has been suggested that this is an improvement over the period of 1906 through 1910 when the average was twenty gallons a year per person. But the report points out that "the deadly

difference is that grandpa generally depended on a horse or a street car to get him home, while his grandson, even though slightly less boisterous on a per capita basis, may weave homeward at the wheel of an automobile."

For those off the ground, the Federal Aviation Agency has adopted new regulations forbidding passengers to serve liquor from their own bottles while aboard airplanes. They are required, instead, to turn them over to stewardesses to do the pouring. The "do-it-yourself" imbibers can be fined up to $1,000.

But Elwood R. Quesada, FAA administrator, stoutly defended the growing practice of airlines in serving alcoholic beverages to passengers in flight. He attacked the legislative proposals which would ban the serving of liquor on airplanes. He said that "passengers who wish to drink might either do so in excess in advance of the flight, knowing that they could not obtain a drink aboard an aircraft, or would be encouraged to engage in surreptitious drinking from their own supply after boarding."

Quesada's view conflicts with that of the airline pilots' and stewardesses' organizations which had endorsed the proposals.

• • THE LAWS OF VARIOUS states forbidding unnecessary labor or business on Sunday have been greatly weakened by recent laws creating exemptions and exceptions. Because they are enacted piecemeal for the benefit of individual industries, the whole structure of Sunday law enforcement often assumes a slightly ridiculous aspect.

The whole structure of Sunday observance under state law may soon be destroyed by cases that have been taken to the Supreme Court or are on their way to that tribunal. There are four of them, each from a different state, some upholding and some nullifying the state Sunday law. Although Sunday laws are as old as the nation, the Supreme Court of the United States has never squarely passed on the question. They have been upheld in state courts on the theory that they are enacted not for religious reasons but to protect the health of citizens by requiring them to take a day's rest every week.

There is considerable apprehension that this theory will not stand up under modern conditions, when the workman's leisure is protected by wage and hour laws.

• • THE POLICE OF Philadelphia have put a stop to the operation of bingo games at Catholic churches in that city. Religious superiors of the gambling priests say that the games were "not approved" by the ecclesiastical authorities, who admit they are in violation of state law. There is no claim that the Bishop was not informed of the criminal activities of his pastors; nor is there any indication that they will be transferred or otherwise disciplined. The police, we note with no surprise, do not plan to prosecute them for their violations.

• • THE INTERNATIONAL outbreak of anti-Semitism which began during the Christmas holidays and extended through the middle of January seemed to have died down. There were hundreds of "hate-paintings" of synagogues and even Catholic and Protestant churches, but none of the disorders compared in frightfulness with the synagogue bombings that occurred in this country a year or so ago.

Some felt—as reported here last month—the incidents were part of a world-wide plot. Others attributed the disorders to psychological causes, calling them the pranks of juveniles or of persons with juvenile mentalities.

But however trivial in themselves, the events served to remind the world of the horrors of Nazi mentality. They will probably prejudice the attempts of Chancellor Adenauer of Germany to restore his country to a position of influence—and power—in the community of civilized nations. Anti-Germanism is much stronger in many countries, particularly in England, than is anti-Semitism in Germany and the recent outrages served to aggravate this sentiment. While popular fear of the Germans should not be encouraged any more than popular prejudice against Jews, to many it seemed that anti-Germanism has a firmer basis in modern history.

• • A NUMBER OF STATE and local politicians of the Roman Catholic faith have been quietly opposing the candidacy of Senator John F. Kennedy for the presidency. Some ascribe the reluctance of such politicians to their desire to maintain their own positions together with a fear that a Catholic presidential candidate would "overload" the state tickets with Catholic names. Others suppose that Catholic opposition to Kennedy is based on the displeasure of the hierarchy with his

Just a Minute

■ DO MISSIONS PAY?

If you really want to know the answer, look at what missions have accomplished in mission lands. Ask any true missionary. The reply will always be in the affirmative.

Adoniram Judson went to Burma and labored for years. The result was only three converts. Having become very discouraged with his work, he called these three together one day. "I have decided to return home," he said, "for it seems I have done all the good here that I can do."

The converts were deeply moved and finally said to him, "Stay with us until there are twelve instead of three and we promise you that the church of Jesus Christ shall never perish from this land."

Judson stayed—and what was the fruit? At a pastors' conference sponsored by World Vision in Rangoon last fall, over 900 pastors gathered for fellowship and instruction. Judson's work paid big dividends.

But such results do not come without a price. Once while imprisoned, Judson had a hand permanently injured. He went to a heathen prince and asked to preach in his area.

"No!" cried the prince, eyeing his injured hand. "When my people see what you have endured for your Christ, they will turn to Him."

With one hand Judson could turn more people to Christ than most of us can with two. Where there is such devotion to Christ, there will never be a lack of fruitful results.

WILLIAM S. DEAL

disclaimer of control by the Vatican in political matters.

But the action of Governor Mike DiSalle of Ohio in promising to throw his state delegation into the Kennedy column at the convention indicated that eventually all the Catholic political leaders may be in the senator's camp. In the Democratic Party, relying as it does on machine support of such machine "bosses" is very important. But this will not guarantee Kennedy the nomination. Kennedy seeks to go the convention with 500 votes committed. He has only a hundred or so now. But Senator Lyndon Johnson, without even announcing his candidacy, is already assured of 400 votes. It is true that all these come from the South, but Johnson has recently invaded New York, addressing a Catholic club there, presumably to get support from Tammany Hall.

It is not to be assumed that the Southern leadership will refuse to support a Catholic. Questions concerning political loyalties to Rome of such a candidate are apt to be asked by church leaders and students of religious liberty, but not often by politicians. The Southern leadership of the Democratic Party went along with the nomination of Al Smith in Houston in 1928. It supported Kennedy in his run for the vice-presidency in 1956 — and they could support him in 1960, unless they hear rather more vociferously from their constituents than they have in the past.

• • SPEAKING IN WASHINGTON at the year's end, Billy Graham deplored the "changed attitude" on some campuses where he said a spiritual revival was evident in recent years. He referred to the present "vacuum in the hearts and minds of the students" and said that "many props have gone." A week later, Methodist Bishop F. Gerald Ensley of Des Moines spoke at Atlantic City to the Methodist Commission on Higher Education and censured today's higher education for being in the "grips of humanistic philosophy."

On the same day a few miles away in the same state, Dr. Robert F. Goheen, president of Princeton University, announced that Princeton sophomores will no longer be required to attend chapel. From now on attendance will be required only of freshmen and of them for only half of the Sundays of the school year.

Princeton's action took place on a Friday. On the following Monday, Victor L. Butterfield, president of Wesleyan University, Middleton, Conn., announced the end of that college's 128-year-old practice of requiring chapel attendance.

"Wesleyan is not voting against religion on the campus," he explained, but there seemed to be a good reason for the fear that colleges, by and large, were once again on the drift away from God.

• • THE CRUSADE AGAINST obscenity got another setback, but not without protest.

Supreme Court Justice William J. Brennon last December announced for the court that a Los Angeles city ordinance under which Eleazer Smith, a bookseller, had been convicted for selling obscene magazines was unconstitutional because it did not require proof of knowledge on the part of the seller of the contents of the literature.

Roger Arnebergh, city attorney of Los Angeles, speaking for the chief legal officers of some 1100 United States communities, criticized the decision. His statement was part of a brief petitioning the high court to re-

gets through with the Gospel

. . . "for by Thee I have broken through a troop; and by my God have I leaped over a wall." PS 18:19

WORLD RADIO MISSIONARY FELLOWSHIP

TALCOTTVILLE, CONN. • TORONTO, CANADA

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consider the ruling on the ground that it "will cripple municipal efforts to curb obscenity." It would obviously be almost impossible to show that a seller of pornography knew the contents of any particular publication sold by him. None of the forty largest member cities of the National Institute of Municipal Law Officers requires such a knowledge as a condition to conviction. The association's own brief was signed by, among others, its chief counsel, Charles S. Rhyne, who was formerly head of the American Bar Association.

Meanwhile in New York, three clergymen, Roman Catholic, Protestant and Jewish, testified to a legislative committee that criminal elements seem to control the distribution of salacious magazines. They said that fear of physical violence has kept certain magazine distributors from refusing "tie-in" sales which compel the dealers to take salacious publications in order to get others.

If the Supreme Court keeps tossing out all the ordinances which the cities can pass in an effort to stem the flood of pornography, the field of obscenity may become a "city of refuge" for all of the criminal elements in the country. In no other racket so clearly a violation of human decency can they have the sanction of the law.

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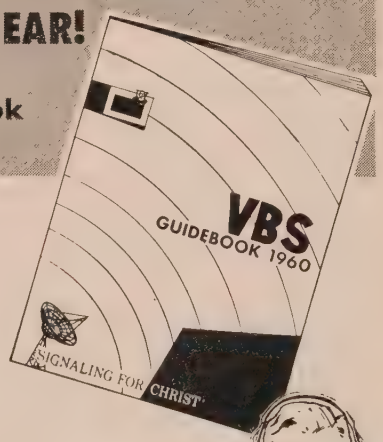

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Judges Announced

A RECORD NUMBER OF entries are expected in the third annual Evangelical Church Plan Awards now underway. The contest, sponsored by the National Association of Evangelicals and *Christian Life* Magazine, is open to all designers of evangelical churches.

On the judging panel are William M. Cooley, architect, Park Ridge, Ill.; Orus O. Eash, architect, Fort Wayne,

Photo by Christian Life

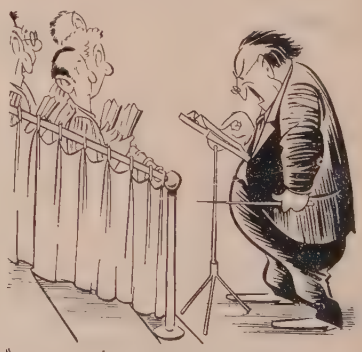
Winners will receive plaques

Ind.; Robert Hoover, former city planner with City of Newark and now professor of community planning at Wayne University, Detroit; the Rev. Joseph Danielson, home missions secretary of the Evangelical Covenant Church, and the Rev. Robert Klingberg, associate home missions secretary of the Baptist General Conference.

Deadline for submitting entries is April 1. They will be judged and displayed at the eighteenth annual NAE convention to be held April 26-28 at the Palmer House, Chicago.

Plaques will be awarded the winners in three categories—the pioneer-type church costing no more than $30,000; the medium-size church costing no more than $100,000, and the large-size church with a seating capacity of over 300.

Full information and rules will be sent upon request to NAE, P. O. Box 28, Wheaton, Ill.



"ALL RIGHT! WHO WAS THE WISE GUY THAT CHANGED 'COUNT YOUR BLESSINGS' TO 'COUNT YOUR CALORIES'?"

Evangelical Newsfront

New officers of National Religious Broadcasters were elected at the annual meeting in Washington in January. Left to right are Dr. Marlette Peterson, Springfield, Mo., secretary; Dr. T. W. Willingham, Kansas City, Mo., treasurer; Dr. Charles Leaming, St. Petersburg, Fla., executive committee; Dr. Eugene R. Bertermann, St. Louis, Mo., president; Dr. Thomas F. Zimmerman, Springfield, Mo., executive committee; Dr. Earl P. Paulk, Cleveland, Tenn., second vice president, and Dr. Myron F. Boyd, Winona Lake, Ind., member of the executive committee.

radio-tv

Broadcasters Air Problems

WASHINGTON, D. C. — The problems of religious broadcasters, including that of securing air time, were aired at the 17th annual convention of National Religious Broadcasters held here in January.

Dr. Eugene R. Bertermann, of *The Lutheran Hour,* said in his presidential address that it is becoming increasingly difficult for religious broadcasters to secure adequate air time. Religious broadcasters, he said "must continue to do everything in their power to help maintain and increase the amount and quality of sustaining time by maintaining cordial relations with station and network management, producing the best programs possible and following-up promising leads."

Broadcasters heard officials in government, the radio industry, and from their own group. Most of the speakers agreed that no new laws are needed to control the industry. Chairman John C. Doerfer of the FCC said, "I'll take freedom at its worst to legislation at its best."

For the first time, a Congressional breakfast was held in connection with the convention with over twenty Congressmen and Senators attending. NRB's annual Award of Merit was presented to Dr. Charles E. Fuller, whose *Old Fashioned Revival Hour* is on 625 radio stations in the U. S., Canada and other countries.

MBI Adds New Major

CHICAGO—A new major in missionary broadcasting will be added next fall to the missionary technical course at Moody Bible Institute here, officials have announced. Purpose of the new three-year program is to train broadcast technicians for Christian radio stations around the world.

"There is an increasing need for highly trained broadcast technicians in Christian radio," said Paul F. Robinson, director of MBI's missionary technical course. "Presently," he said, "about a hundred Christian radio stations, including some twenty on the mission field, blanket the world with the gospel—penetrating even behind the Iron and Bamboo curtains."

Practical laboratory work in construction, installation and maintenance of broadcast equipment will be included in the course, Mr. Robinson stated, as well as actual studio assignments in connection with WMBI, Moody's 5,000-watt radio station. With additional work in recording, remote pick-ups and programming, the course is intended to provide a well rounded background for broadcast technicians.

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Broadcasting Advances Made

ST. LOUIS—Significant advances have been made in the past year in "Bringing Christ to the Nations," according to The Lutheran Hour offices here.

French Lutheran Hour broadcasting was introduced in Canada at St. Jerome, Quebec, and also in Monaco, the land of Prince Ranier and Princess Grace. Radio Monte Carlo, besides the French broadcast, now transmits The Lutheran Hour in Russian, Polish and Portuguese, and beginning in January of this year seven additional languages were selected for effective coverage of European Iron Curtain lands. The Spanish government station in Madrid now beams out The Lutheran Hour in Estonian, and English broadcasts have been added in Monrovia, Liberia. New English broadcasts are also slated for the Philippine island of Mindanao.

Along with the extension of its broadcasting operations, The Lutheran Hour has opened four new branch offices to handle listener correspondence and follow-up in various areas. New offices are in Uyo, Nigeria; Bremen, Germany; Naha, Okinawa, and Seoul, Korea—making a total of twenty-four branch offices around the world. Potential listening audience of The Lutheran Hour, officials note, is 1,046,045,650 persons.

press

Free Overseas Mailings

WASHINGTON—A bill has been introduced into Congress by Rep. Jeffery Cohelan (D.-Calif.) through which he hopes to secure special overseas mailing privileges on magazines from religious, educational and other non-profit organizations. The measure

(H.R.9570) was inspired, Congressman Cohelan indicates, by the work of "Magazines for Friendship," organized by Dr. Arthur G. Coons, president of Occidental College of Los Angeles.

MFF was created, its leaders reveal, for the purpose of collecting religious, educational and scientific journals and sending them abroad as gifts. "These magazines have served their purpose in the United States," says Congressman Cohelan, "but are eagerly welcomed by persons abroad who want to learn English and gain information."

The bill, which was referred to the House Post Office Committee, would enable religious, educational and other non-profit organizations to send magazines overseas free of charge in packages not exceeding twenty pounds.

Christian Board Expands

ST. LOUIS—Christian Board of Publication, Christian Churches' publishing house at Beaumont and Pine here, has purchased 78,569 square feet of land in St. Louis' Mill Creek Valley redevelopment area. Announcement was made by Dr. Wilbur H. Cramblet, president of the Christian Board, who said the ground has been purchased for purposes of expansion.

Plans call for a two-story building to accommodate a new book store, construction to begin later this year.

Largest EPA Convention

MINNEAPOLIS—The largest convention in the twelve-year history of Evangelical Press Association saw some 127 Christian publciations represented—seventeen new ones in the past year. The two-day conclave, held January 26 and 27 at Curtis Hotel here, drew editors, publishers and staff members of press-related organizations from all parts of the country and from Canada.

The comment heard most frequently during the convention was one of amazement at the improved appearance of EPA publications during the years since the Association was founded. Inspirational and practical addresses, as well as technical seminars on various phases of the editorial field, were rated as among the best in EPA history.

Just returned from a trip to the Eastern part of the world, including Russia, Executive Secretary Larry Ward reported that he had seen EPA publications in most of the countries visited. President Mel Larson included among several suggestions for the future good of the organization the recommendation that EPA editors strive toward extension of their magazines to foreign soil. Other presidential recommendations: That EPA consider common conventions with such groups as Christian Booksellers, Christian Writers' Institutes of both United States and Canada and that all EPA publications make heavier use of Scripture.

Announcement of EPA Annual Awards was made at the closing banquet. *Youth for Christ* was chosen as the 1959 Periodical of the Year. Other award winners were: General classification — *Eternity;* denominational — *Pentecostal Evangel;* Sunday School— *Sunday School Counsellor;* Missionary —*Missionary Tidings;* Youth—*C. A. Herald,* and most improved format— *The Transmitter.*

Speaker at the banquet was Joseph T. Bayly, editor of *His* magazine, who was elected president of the Association for the coming year. Other officers elected were: Vice President— Robert Cunningham of *Pentecostal Evangel;* secretary—Gwen Jones of *Sunday School Counsellor;* treasurer —C. Leslie Miller of Gospel Light Press, and directors—Carl F. H. Henry of *Christianity Today* and Mel Larson of *The Evangelical Beacon.* Larry Ward, editor of *World Vision,* was reappointed executive secretary.

united action

WF Member Heads WCTU

SPOKANE, Wash,—Mrs. Everett J. Armstrong, president of the NAE Women's Fellowship, reports here that Mrs. Fred J. Tooze, secretary of WF's Social Action Committee, has been elected president of the National Women's Christian Temperance Union. Mrs. Tooze also has been chosen to be chairman of the Women's Fellowship program committee for the coming NAE Convention in the Palmer House, Chicago, April 25-29. An exhibit is being planned for the Fellowship.

Mrs. Armstrong also reports on recent activities of Women's Fellowship groups: The Philadelphia chapter held a mass meeting at Philadelphia College of the Bible with Dr. Melvin Forney, president of Lord's Day Alliance, as speaker. The Eastern Massachusetts chapter featured showing of the film, "The Bridge," showing a conference of Dr. Clyde W. Taylor, NAE's secretary of Public Affairs, with the State Department and several scenes of NAE's overseas ministry in Africa, India and other places.

Warren Wiersbe, editor of *Youth for Christ* magazine, receives from Ray Knighton the "Magazine of the Year" award given annually by the Evangelical Press Association. Knighton, chairman of the awards committee, made the presentation at the banquet held January 27 in connection with the convention at Minneapolis.

NAE Conventio

■ OUTSTANDING LEADERS IN many fields are on the program to address the 18th annual convention of the National Association of Evangelicals to be held April 26-29 in Chicago.

Those scheduled for major messages during the convention include Dr. Herbert S. Mekeel, NAE president; Dr. Clyde W. Taylor, secretary of public affairs; Rev. Arthur Glasser, assistant home director for the China Inland Mission; Dr. Fred G. Ferris, executive secretary of the World Evangelical Fellowship and Dr. Vernon C. Grounds, president of Conservative Baptist Seminary.

Dr. Grounds

Two special luncheons will be held with Dr. Grady Wilson, associate evangelist with the Billy Graham team, and Dr. Bob Pierce, president of World Vision, as speakers.

Pastors Commend NAE

FORT WAYNE, Ind.—Pastors and officers of the Missionary Church Association and the Evangelical Mennonite Church meeting here in a pastors' institute unanimously voted commendation and support of the National Association of Evangelicals.

The three-point resolution expressed (1) commendation to NAE "for its varied and vital contributions to our evangelical churches through its various commissions," (2) "special commendation to the Social Action Commission for its assistance in the battle against the publication and distribution of obscene literature," and (3) "that we go on record as giving our full support to the National Association of Evangelicals in every possible way."

Prayer Fellowships Organized

LOS ANGELES—The Pacific Southwest Region now has fourteen prayer

review

Sometimes called a "convention of conventions" because of the many sessions which are held simultaneously, the NAE convention will again this year feature a "Cavalcade of Commissions."

The Evangelical Action Commission will have Dr. Fred Schwartz speaking two days on "The Christian and Communism." On the program of the Foreign Missions Commission will be such people as Larry Ward of World Vision, Dr. Clarence W. Jones, and Dr. Harold Street.

Mr. Glasser

Programs of the Women's Fellowship, the Social Action Commission, the Commission on Evangelism and Church Extension, and the Chaplain's Commission also look good.

The musical parts of the sessions will feature gospel recording artists from many parts of the nation.

fellowships under auspices of the National Association of Evangelicals, according to announcement by Rev. Armin R. Gesswein, chairman of NAE's Commission on Spiritual Life.

These groups, headed by Rev. Ben Jennings, meet mostly on a monthly basis and often in connection with their monthly NAE chapter meetings.

Plans are being consummated, Mr. Gesswein states, for noon fellowship hours at the NAE Annual Convention in April where opportunity will be given "for undergirding the Convention and of forming the prayer-fellowship concept as a needed pattern for Revival."

EWA Extends Services

WHITTIER, Calif.—Extension of the area from which Evangelical Welfare Agency here may accept children for adoption has been announced by Dr. Walter L. Penner, EWA executive director. Dr. Penner, executive director of the Southwest Region National Association of Evangelicals, of which EWA is a service ministry, explained that although the Evangelical Welfare Agency is licensed to *place* babies only in Los Angeles County, it may accept children for adoption from any part of the United States.

"In other words," stated Dr. Penner, "any pastor or other Christian worker who is counseling an unwed expectant mother, and knows that she desires to place her child for adoption, may tell her of this agency through which her baby will be placed in a Christian home. Despite its unfortunate start in life, her child will have the opportunity to grow up in a home where the Bible is honored, where prayer is a natural thing, where the Lord Jesus Christ is acknowledged and worshipped as the Head of the home."

Emphasis in Kenosha

KENOSHA, Wis.—Twenty evangelical ministers and laymen from Kenosha and surrounding cities met here recently to plan for an "Evangelical Emphasis" rally. The rally, which will be held April 24, will feature Dr. Clyde W. Taylor, secretary of public affairs for the National Association of Evangelicals.

Dr. Charles J. Anderson, Midwest regional director, arranged the planning meeting and appointed a committee to assist in preparations for the rally. On the committee are Rev. Andrew Johnson, pastor of Kenosha Bible Church; Lester Larsen, Racine-Kenosha Christian Businessmen's Committee; Rev. Albert C. Anderson, Milwaukee; Rev. Walter Olson, Waukegan, and Rev. Robert Gower, Racine.

The location of the rally has not yet been announced, but churches from all the cities mentioned will participate.

evangelism

Graham Schedule for 1960

CHARLOTTE, N. C.—The Billy Graham Team Office, which has its headquarters here, has announced completion of the team's 1960 schedule.

Most extensive of the campaigns is that slated for nine countries of Africa—meetings to be held during the first three months of this year. In each of the sixteen cities visited one of the team's associate evangelists conducts a preliminary campaign of approximately one-week duration, followed by closing meetings conducted by Evangelist Graham. Countries included on the itinerary are Liberia, Ghana, Nigeria, Southern Rhodesia, Northern Rhodesia, Tanganyika, Kenya, Ruanda-Urundi and Ethiopia.

The summer season will be opened with the Billy Graham National Capital Crusade scheduled for Griffith Stadium June 19-26. Observers note that the Nation's Capital is the first city to be revisited by the Graham Team. Evangelist Graham conducted a five-week crusade there in January and February 1952, closing with a meeting numbering 40,000 on the steps of the United States Capitol.

Immediately following the Washington crusade Dr. Graham will go to Rio de Janeiro, Brazil, for a meeting on July 3 sponsored by The Baptist World Alliance Congress. From August 24 to September 4 he plans to be in Switzerland with meetings scheduled for Bern, Lausanne, Basel and Zurich. Associate evangelists will conduct preliminary crusades in each of the Swiss cities.

The fall months will be divided between meetings in Germany and New York City. One-week crusades will be conducted September 10—October 2 in three German cities: Essen, Hamburg, and Berlin. Then the Evangelist and his party will return to the United States for an eight-day crusade November 6-13 among Spanish-speaking people of New York City.

Announced at a recent meeting of the team was the decision to close the office in Charlotte and consolidate operations in enlarged facilities adjoining the present Association offices in Minneapolis. After April 1, team officials state, the address for all activities of the Billy Graham Team will be 1300 Harmon Place, Minneapolis, Minn.

Appelman Campaigns Reported

KANSAS CITY, Mo.—Hyman Appelman Evangelistic Campaigns of the past year, according to the headquarters office here, took the evangelist "from Oregon to Virginia, from Pennsylvania to Florida, and also in the British Isles, Spain, Portugal, France, Holland, Germany and Russia." In that time 5,463 professions of faith and transfers of membership were recorded. In addition, 2,017 came "either for assurance of salvation or for rededication and 112 surrendered to full time service."

Dr. Appelman's calendar for 1960, his office states, "will take him from Alaska to Pennsylvania, from Canada to Miami, Florida."

A group of pastors and evangelical leaders from Kenosha and surrounding Wisconsin cities met early in February for a breakfast arranged by Dr. Charles J. Anderson (standing at left), Midwest regional director. Rev. W. Stanley Mooneyham, editor of *Action*, addressed the group on "Evangelicalism's Adequate Answer."

Photo by Leroy B. Anderson, Kenosha (Wis.) Evening News

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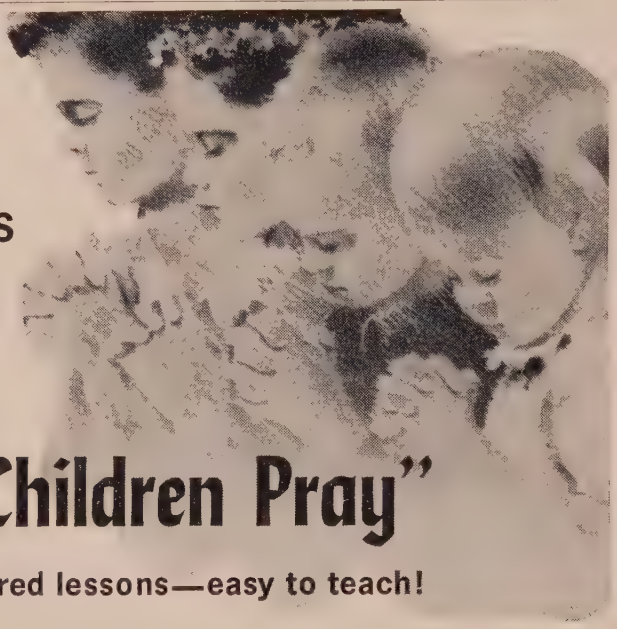

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Johnson's 1960 Itinerary

WHEATON, Ill.—The Torrey Johnson Evangelistic Team, after closing a 49,000-mile trek of soul-winning campaigns in the United States and Canada during 1959, has announced that a large part of 1960 will be spent in Africa, Europe and the Middle East.

Dr. Johnson, founder of Youth for Christ and leader of the organization for five years, expects to preach on Easter in Jerusalem.

Evangelism in Nicaragua

MANAGUA, Nicaragua—A six-month campaign named "Evangelism in Depth" got under way early this year in Nicaragua.

Conceived by Dr. Kenneth Strachan of the Latin America Mission, with headquarters in San Jose, Costa Rica, the campaign covers different types of evangelistic effort, undergirded by a six-month nation-wide prayer campaign. Included are radio programs, pocket calendars with gospel messages, and bumper signs reading "Only Christ Saves" and "Problems? The Bible has the answer" for use on Christian-owned cars and trucks. In addition Christian homes will carry signs reading "For a better homeland—God says—" followed by a full quotation of II Chronicles 7:14.

Word from Rodolfo Mejia, assistant manager of the Nicaraguan National Bank and president of the executive committee for Evangelism in Depth is as follows: "We are amazed at the way God has worked to *unite* all the evangelical forces of the country. For the first time we have begun to work together, pray together, plan together . . . . If Evangelism in Depth accomplishes nothing else, I believe this has already been worth everything we have put into it."

Financing for the program is coming through supporters of Latin America Mission and from Nicaraguan Christians themselves.

missions

Fiftieth Anniversary Cruise

CLEVELAND, Tenn.—One of the first Church of God missionaries to set foot on foreign soil was an honored guest on the fiftieth anniversary missions cruise to the Bahama Islands sponsored by the denomination early this year (see *Action* February issue). Dr. Carl M. Padgett, together with R. M. Evans and his wife Ida V. Evans, set sail December 31, 1909 for Nassau and stepped on the Bahamian shore January 4, 1910. Several charter members of the Bahamian mother church listened to Dr. Padgett as he spoke to the islanders and their guests during the three-day convocation.

A total of 755 persons made the trip from the States, according to Church of God officials at the denomination's headquarters here—724 on the *S. S. Bahama Star,* 26 on the *S. S. Yarmouth,* and several by air. Dr. Charles Conn, author of the history of Church of God missions, "Where the Saints Have Trod," is credited with sparking the idea for the fiftieth anniversary trip. Said Dr. Conn, "It is my

NEWS CAPSULES

■ Chinese Communists are forcing Buddhist monks in Tibet to marry in violation of their vows of celibacy, a political adviser to the Dalai Lama charges. This is a part of the systematic anti-religious campaign which also includes desecration of Buddhist monasteries, he asserts.

■ Just twenty months after Zondervan Publishing House issued *The Amplified New Testament,* 500,000 copies are in print. It is the publishing firm's all-time best seller in its 28-year history.

■ The seventh overseas edition of *Youth for Christ* Magazine—published in Portuguese in Brazil—made its appearance in January. The new magazine, *Vida* ("Life") is edited by Clovis Salviana. Other editions are published in India, South Africa, Holland, Germany, Denmark, and Great Britain.

■ The cost of the federal government shared by each American family rose from an average of $38 to $1,600 from 1910 to 1955, a recent Washington release reveals. During this period, the number of federal government civilian employees increased from 384,000 to 2,363,000.

■ *The Upper Room,* a devotionoal guide published in Nashville, Tenn., celebrates its twenty-fifth anniversary in April. Since its founding in 1935, more than 250 million copies have been used for daily meditations.

■ In order to discredit the name of Hudson Taylor in China the Communist authorities arranged to have his biography written. According to China Inland Mission, the one who has been doing the research in this project found Christ as Saviour.

■ Drinking among high school students is more widespread than most adults realize, reports a Utah State education official. A recent survey in that state showed that 17.5 per cent of the high school students drink alcoholic beverages and that 3.9 per cent drink at least once a week. Utah has the lowest per capita rate of alcohol consumption among the fifty states.

■ Catholic magazines and newspapers had a combined circulation last year of 24,273,972, a gain of about 500,000 over the previous year, according to the National Catholic Welfare Conference.

■ The "Light and Life Hour," radio voice of the Free Methodist Church, which is presently broadcast in English, Russian, Latvian and Marathi plans to extend its coverage by adding Spanish, French and German during 1960.

■ Sunday church attendance in Sweden averages only 250,000, or 3.3 per cent of the entire population, according to a report from the State Lutheran Church to which an estimated 95 per cent of Swedes belong. Stockholm is at the bottom of the list with one per cent.

FREEDOM WILL NOT SAVE THE AFRICANS

"Freedom from colonialism" is the cry all over Africa. Some states have achieved political independence; more will receive it in the near future. Many Africans are placing all their hopes for a future life in "freedom from colonialism."

But Christians know that political freedom, valuable as it is, can never bring spiritual freedom. Only Christ can free the spirit, and He is found only in His Word. Many African leaders, recognizing this truth, are cooperating with the PTL in bringing the Gospel to Africa's millions. Pray for our PTL teams working with African pastors, missionaries and leaders in bringing true freedom in Christ to Africa's multitudes.

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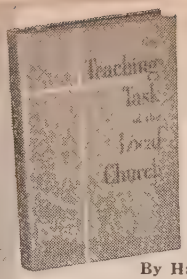

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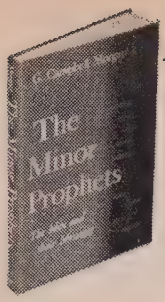

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MAF Honored by Netherlands

FULLERTON, Calif.—A decoration seldom presented to a foreigner was received by Missionary Aviation Fellowship pilot David Steiger, senior pilot in Dutch New Guinea. At a ceremony in the Government Secretariat at Hollandia, His Excellency Dr. P. J. Platteel, Governor of Hollandia, by authority of Her Majesty, Queen Juliana of the Netherlands, conferred on Mr. Steiger the "Companionship of the Order of Orange-Nassau."

In presenting the decoration, Governor Platteel expressed the appreciation of his government for the assistance rendered by MAF. Present at the ceremony were MAF's president, Grady Parrott, and four other MAF airmen and their wives.

Missouri Synod Reaffirms Goals

ST. LOUIS—The Lutheran Church—Missouri Synod has reaffirmed here its intention to open 1,350 new mission stations in the United States and Canada between 1956 and 1965. Approximately 400 stations have been opened in the past three-year period.

Suggested goals for each state were determined at a recent meeting of the Synod's Board for Missions in North and South America. Highest goal set was 271 congregations for the Great Lakes zone including Wisconsin, Illinois, Michigan, Indiana and Ohio. Best record of achievement to date has been established by the Pacific zone which has opened 75 stations out of a goal of 154 for California, Oregon and Washington.

IUGM Meets in Charleston

WASHINGTON — Central Union Mission here, Rev. Hubert E. Eberhardt superintendent, has announced that the Forty-seventh Annual Convention of the International Union of Gospel Missions will be held at Charleston, W. Va., May 21-25 with the Union Mission of that city as host. Rev. Clifton E. Gregory, superintendent of the City Mission of Cleveland, Ohio, is president of IUGM and chairman of its executive committee.

Rev. Ernest Tippett of Bridgeport, Conn., executive secretary of IUGM, has been on an extensive tour of rescue missions over a number of Southern and Central states. One visit was to the Boca Raton (Fla.) Conference of Winona Lake to confer with the Winona Lake Bible Conference Committee concerning arrangements for the Tenth Annual Mission Training School to be held at Winona Lake, Ind., next August.

denominations

Assemblies Appoints Directors

SPRINGFIELD, Mo.—The largest number of changes in directorships in six years for the Assemblies of God has been announced at the denomination's headquarters here.

Rev. Thomas F. Zimmerman, general

superintendent, said the changes were partly due to the retirement of three top officials. Leaving offices are Rev. Ralph M. Riggs, a leader in the Assemblies for more than thirty years and general superintendent for the past six years; Dr. J. Roswell Flower, the first general secretary and an executive of the Assemblies for more than thirty years, and Rev. Noel Perkin, executive director of the Foreign Missions Department for more than thirty-three years.

Included among the appointments are Rev. Bert Webb, Publication Department; Rev. Charles W. H. Scott, Sunday School, Education, and Benevolences; Rev. Gayle F. Lewis, Home Missions, Women's Missionary Council, and Minister's Benefits; Rev. Howard Bush, Men's Fellowship, Christ's Ambassadors (youth), and Evangelism, and Rev. Philip Hogan, Foreign Missions.

NHA Adds Salvation Army

MARION, Ind.—At the forthcoming annual convention of the National Holiness Association in Asheville, N. C., April 19-21, the Salvation Army will be officially received into membership, NHA officials have announced. The application of Salvation Army for affiliate membership in NHA was approved at a recent meeting of the executive committee.

NHA officials indicate that acceptance of the Salvation Army makes a total of fourteen denominations now affiliated with the National Holiness Association. NHA has a total church membership of 251,928, serving works in Africa, India, South America, Indonesia, Central America, West Indies, Philippine Islands and Korea.

Free Church Exceeds Goals

MINNEAPOLIS—Nearly all the Diamond Jubilee goals set by Evangelical Free Church for this year have been accomplished, according to report from President Arnold T. Olson at the Free Church headquarters here.

Some examples of achievements are the following: New churches, 144; new missionaries, 90; additional students at Trinity Seminary and Bible College, 123; new members, 12,797; new pupils in the Sunday School, 16,856, and new subscribers to *The Evangelical Beacon,* 5,500. In most cases the goals set were greatly exceeded. Original goal for the Jubilee Fund was $300,000 and actually reached $2,255,033.

Commenting on the Diamond Jubilee achievements, Dr. Olson said: "This proves to me again that God can and will perform miracles—not when people wait for them but when they work for them. God honors faith, true, but that faith is best proved as people make it a working faith."

Southern Baptist S. S. Meet

NASHVILLE, Tenn.—The first nation-wide Sunday School gathering sponsored by the Sunday School Board of the Southern Baptist Convention, denominational releases here indicate, will be held March 29-31 in Fort Worth, Tex. The conclave is expected to draw at least 20,000 persons.

Evening sessions of the convention are scheduled to be held in Will

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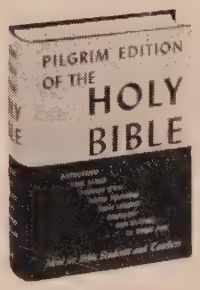

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Rogers Coliseum. Simultaneous age-group and sectional conferences are to meet daily at Southwestern Baptist Theological Seminary and in Gambrell Street, Travis Avenue, Evans Avenue and Broadway Baptist churches. Director of the convention is A. V. Washburn, secretary of the Board's Sunday School department.

Keynote address for the gathering, titled "Both Lord and Christ," will be brought by James L. Sullivan, executive secretary-treasurer of the Sunday School Board. At the same opening session Dr. W. A. Criswell, pastor of First Baptist Church, Dallas, will bring a message, "Go . . . Teach." Other speakers include Dr. Washburn on "Bible Teaching and the People"; J. N. Barnette, retired secretary of the Board's Sunday School department, "The Sunday School and Evangelism," and W. Ramsey Pollard, president of the Southern Baptist Convention, "With Christ After the Lost."

The meeting is planned as part of the Convention's observance of the Baptist Jubilee Advance emphasis on teaching and training.

Foursquare Meet in Midwest

LOS ANGELES—For the second time in its history the annual convention of the International Church of the Foursquare Gospel will be held elsewhere than at its Los Angeles headquarters, Dr. Warren Koon, chairman of the 1960 event, has announced. The first conclave outside of Los Angeles, according to Dr. Koon, was in Moline, Ill., in 1954.

This year's convention, Dr. Koon indicates, will also be held in Illinois—in Decatur, May 4-11. More than 800 pastors, evangelists, missionaries and lay leaders from the denomination's churches around the world are expected to attend the eight-day series of meetings. Guest speaker for the convention, which has as its theme, "So Proudly We Hail," is to be Rev. Percy Brewster, pastor Elim Foursquare City Temple, Cardiff, Wales. Seminars and panel discussions will be headed by key ministers of the denomination. Presiding at business sessions will be Dr. Rolf McPherson, Foursquare president and son of the founder, Aimee Semple McPherson.

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education

Loyalty Oath Defended

WHEATON, Ill.—Although Wheaton College officials feel that "the federal government should keep out of the field of education, which is the province of state and local governments and of private citizens," they have expressed "no hesitancy" in requiring students who receive loans under the National Defense Education Act to sign the required loyalty oath.

"We . . . do not see why anyone should hesitate to stand up and declare himself to be a loyal American," Dr. V. Raymond Edman, president, said. "Since the government is making loans available to students . . . it has the right to stipulate the conditions under which the loan is made. If the student is a thoroughgoing American, fully committed to our form of government and way of life, he should not hesitate to stand up and be counted."

He accused colleges which refuse to participate in the loan program because of the loyalty oath of "straining at a gnat and swallowing a camel."

"Apparently there are colleges that admit a Communist to their faculty and indeed thus 'swallow a camel,' and take a stand against Americanism by encouraging their students not to commit themselves," Edman said.

Study Protestantism

ROME—Pope John XXIII has decided to set up a special Roman Catholic institute here for the study of Protestantism, reports *Agenzia Diplomatica,* a Rome news agency.

The institute, it is indicated, will be open to priests who already possess degrees in theology and its courses will last three years. Inauguration of the institute will be timed to coincide with the Ecumenical Council summoned by Pope John.

Chapel Dedication

HOUGHTON, N. Y.—Plans are under way for official dedication of the new chapel-auditorium at Houghton College in June 1960, officials have announced here. First chapel service in the new auditorium was held recently, with students of the college and academy together with faculty,

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staff and townspeople gathering for a service of thanksgiving for the new building. President Stephen W. Paine, in charge of the "family chapel" period, voiced appreciation to the building construction crew for their "devoted labor," and also to Mr. and Mrs. H. Willard Ortlip for their "inspired artistry" in the design and execution of the Bible mural surrounding the foyer.

Another building project for Houghton has also been approved—a dormitory for 124 male students—and a loan of $500,000 secured from the Community Facilities Adminstration. This building, estimated to cost $520,000, will be the first men's dormitory on the campus.

Summer Courses Announced

WHEATON, Ill.—The fourth Summer Institute of Missions is scheduled at Wheaton College from June 14 to July 22, it was announced here by Dr. Enock C. Dyrness, summer school director. Assisting Dr. Dyrness in directing the program will be Dr. Hubert Reynhout of Barrington College as coordinator, together with Dr. Eugene M. Harrison of the Wheaton faculty and many mission leaders from the Chicago area.

The Institute is sponsored jointly by the Interdenominational Foreign Missions Association, the Evangelical Foreign Missions Association and the Commission on Education of the National Association of Evangelicals. During the Inter-Session period from June 14 to 24 a course in Bible Study Methods, one in Missionary Literature, and a seminar for Missionary Leaders will be conducted. From June 25 to July 22 there will be courses in Mission Trends, Bible Study Methods, Missionary Anthropology, Comparative Religions, and Missions in the Light of World Upheaval. All courses in the Institute carry both graduate and undergraduate credit.

In addition to the special studies in the field of Missions, the college is offering a wide range of courses in all undergraduate divisions, Dr. Dyrness indicates, including Biblical Education and Philosophy, Education and Psychology, Language and Literature, Science and Music. Courses in the Graduate School of Christian Education and Theology will be offered.

Wheaton also maintains a summer camp for boys and girls in northern Wisconsin and a Science Station in the Black Hills of South Dakota.

world-wide

Japanese Pastors' Conference

PASADENA, Calif.—World Vision's next Japanese Pastors' Conference, for which more than 1,500 Japanese national pastors have already registered, is scheduled for March 1-4 in Tokyo. Acting as coordinator for the Conference is Goto-sensei, a leading Japanese missionary executive who organized World Vision's 1958 Pastors' Conference at Osaka and coordinated activities for the Osaka Christian Crusade in 1959.

The team of ministers directing the

spiritual workshop for Japanese pastors includes Dr. Bob Pierce, president, Ellsworth Culver, executive vice president, Dr. Richard C. Halverson, first vice president, and Dr. Paul S. Rees, vice president at large for World Vision; Dr. Frank Warren, president of Whitworth College, Spokane, Wash.; Dr. Bernard Ramm, professor of Apologetics, California Baptist Seminary, Covina, Calif., and Rev. Chandhu Ray, Anglican bishop from Carachi, West Pakistan.

The Japanese Conference director, Goto-sensei, a graduate of Tokyo's Aoyamagakuin University and Tokyo Union Seminary, recently spent six weeks in the United States for a briefing at World Vision's headquarters here. During that time he traveled from coast to coast speaking in churches and youth rallies and also appearing on the platform at Billy Graham's Indianapolis Crusade.

Synagogue in Madrid

MADRID — The Jewish community here is opening its first synagogue in nearly five centuries, comes the report from EFMA Missionary News Service.

There has not been a synagogue here, EMNS indicates, since 1492 when Queen Isabella drove the Jews from Spain. The somewhat rigid official attitude toward the small Jewish minority in Spain was eased in 1953 when a New York rabbi came to Madrid to conduct the first Rosh Hashanah and Yom Kippur services led by an ordained clergyman since the fifteenth century. There are about 4,000 Jews in the country.

Protestantism Waxing in Cuba

WASHINGTON—Protestantism is flourishing in Cuba under the regime of Premier Fidel Castro, according to Methodist Bishop John Wesley Lord of Boston who addressed the annual meeting here of the Methodist Board of Temperance.

"Protestants freely attend church services for the first time in many years," said Bishop Lord, adding, "They have been placed in positions on governmental boards and charged with governmental responsibilities."

Bishop Lord said that an evangelistic campaign is currently being conducted in Cuba under auspices of the Protestant churches and without interference from Premier Castro.

Diplomatic Ties with Vatican

VATICAN CITY—Diplomatic ties have been established between the Vatican and Turkey, according to an announcement heard on the Vatican Radio by Evangelical Press Association reporters.

Turkey is the fifth Moslem country, EP reports, to establish relations with the Holy See. The Vatican has already established relations with the United Arab Republic, Iran, Pakistan and Indonesia. Nuretting Zergin, a senior diplomat who is now Ambassador to Greece, is expected to be the first Turkish ambassador to the Holy See.

Reports indicate that there are some 20,000 Catholics living in Turkey among the 250,000 Christians in the country.

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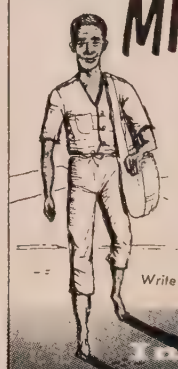

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personalia

Merrill C. Tenney, dean of the graduate school at Wheaton (Ill.) College, was honored at the tenth anniversary meeting of the Evangelical Theological Society on the Wheaton campus. He received an ETS plaque in recognition of his services as first vice-president of the society.

Fred Schwarz, famous anti-Communist from Australia, will speak and hold discussion groups on "Christianity and Communism" under auspices of the Evangelical Action Commission at the NAE Annual Convention in the Palmer House, Chicago, April 25-29.

Frederick Curtis Fowler, pastor of First Presbyterian Church, Duluth, Minn., and former president of the National Association of Evangelicals, was Vesper Speaker at the recent Annual Convention of the American Farm Bureau in Hotel Sherman, Chicago.

Pierre Wilds DuBose, founder and president of Hampden DuBose Academy, Zellwood, Fla., died recently in an Orlando hospital. Dr. DuBose, who was born of missionary parents in Soochow, China, founded Hampden DuBose Academy, a junior-senior high school, in 1934.

D. Kenneth Reisinger, president of Evangelical Teacher Training Association, Wheaton, Ill., has resigned, effective March 1, to become Eastern

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J. Philip Hogan, Executive Director

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Regional Director of Educational Services for Gospel Light Publications. He will live in Harrisburg, Pa., heading up convention, conference, and speaking arrangements.

Thomas Moseley, president emeritus of Nyack (N. Y.) Missionary College, died recently. Dr. Moseley retired in 1958 after having served the college for eighteen years—the longest term of any president since its inception.

Glenn V. Tingley, for the past three years minister of Christian and Missionary Alliance Church, Rochester, N. Y., has resigned to enter full-time evangelism. Dr. Tingley, who pastored Birmingham (Ala.) Gospel Tabernacle for twenty-eight years, ministered in nineteen countries of Europe, Asia and Africa in 1954, conducted interdenominational crusades in the West Indies, and has led numerous union campaigns in the United States. His home is at 66 Summit St., Nyack, N. Y.

Hugh R. Murchison, investment banker, was re-elected president of the Union Rescue Mission, Los Angeles, for the nineteenth consecutive year. On February 7 he received an honorary Doctor of Laws degree from Jackson College, Honolulu, where he was commencement speaker.

Al Inglis, superintendent of The King's Garden Schools, Seattle, Wash., has been appointed executive secretary of the National Association of Christian Schools. He will be associated in the work with Dr. Mark Fakkema, educational director, who will continue to travel and lecture for NACS.

Campa Indian, Peru

"Come Back and Teach Us More"

Pablo, a Campa Indian, was hungry for the Word of God. One of our missionaries and four Campa believers hiked overgrown trails to reach jungle Indians. Hearts were wrung to realize that it might be a year or more before another visit could be made. A two weeks trek reached almost 200 Campa Indians and 163 of them heard the Gospel message in 22 meetings.

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- **OUR AIM**—To work hand in hand with all Evangelical groups with the sole purpose of getting the eternal opportunity to every man.
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record reviews

■ TWO ALBUMS RECEIVED this month were apparently produced on the premise that people like to sing as well as listen. One of them is *Sing Hymns with the Johnson Family Singers* (RCA Victor, LPM 2126) and the other is *Sunday Sing Along* (Warner Bros., 1354) featuring the Almanac Singers. The standard hymns used in both help them to easily accomplish their purpose. In case your memory for the words isn't as sharp as it used to be, however, both albums include words and music of the songs used.

The Johnson family has been around for years and will be remembered by many. (Incidentally, daughter Betty has established a firm reputation for herself in the "pop" field.) Apparently Warner Brothers expects the "sing along" records to be as popular with church people as Mitch Miller has made it in the popular field for they label their album "Vol. 1."

■ CHRISTIAN FAITH RECORDINGS offer two story albums for children. We played these for a very critical audience—our own children—and their reaction confirmed our evaluation that one is better than the other. The Christian Dramatic Society certainly deserves credit for their *Stories Based on the Bible for the Children* (Christian Faith, CD-5081), but it is weak in the "compelling" factor so necessary to command the active minds of children. Primary Sunday school teachers could make good use of this album by letting the children act out the stories they have heard. They will appreciate the "on the scene" atmosphere which helps add the "life" dimension to Bible stories. There are six told here: "Fishers of Men," "Wine from Water," "The Torn Roof," "The Cripple Healed at Bethesda," "The Man Who Lived Twice" and "The Storm That Listened to Jesus."

The Stories of Ethel Barrett for the Children, Vol. 3 (Christian Faith, EB-7077) will captivate children from three to dotage. The humor, drama, and human interest she weaves into every story make them a joy to hear. The morals are clear, but not preachy. In this album she tells the stories of "Rebecca," "Blister," "The King Who Stopped Time," "Elijah on Mount Carmel," "What Are You Afraid Of?" and "One Against Four Hundred."

■ WORD RECORDS DOES QUITE a bit of "institutional" recording and we take note of four of them this month. Two are official Youth for Christ stereo albums. *Youth for Christ International* (WST-8002-LP) was recorded at the 1958 convention at Winona Lake. The other, *From the Heart of a Miracle* (WST-8030-LP), is the fifteenth anniversary album recorded at the 1959 convention. They feature a variety of artists (with some excellent instrumental numbers, by the way), and there is a consistent enthuiasm and freshness throughout. Both the young and young in heart will enjoy these.

Wheaton College Centennial Album Number Two (W-3101-LP) will have a lot of meaning for students, alumni, and friends of the school (a sizeable combined population), but less to those not connected to this large family. Various college musical groups are featured as well as a couple of numbers from the Billy Graham Crusade choir. Alumni will get a lump in their throats when they hear the tower bells, Prexy Edman reading Psalm 100, and the glee clubs singing the "Alma Mater" and the "Fight Song."

Word of Life Official Album (W-3096-LP) features musicians connected with the interdenominational youth ministry founded by Jack Wyrtzen. The album sparkles with a lot of good music, some of it performed in Portuguese by Brazilian Word of Life staffers.

Although all four of these are limited somewhat in their appeal by their very titles and purpose, we found them enjoyable for general listening.

■ DIADEM PRODUCTIONS has two releases presenting concerts by two chorales. *Golden Moments of Song* (DLP-108) is done by the Robert Hughes Chorale. The repertoire of this group from the Grand Rapids area is varied and decidely interesting, but a few of the performances lack the smoothness of the other album. *The Briercrest Chorale Sings* (DLP-106) features the 50-voice group from the Briercrest Bible Institute in Canada. This group does an excellent job on a good selection of standards, classics, and spirituals.

The only criticism of these two is in the technical quality. They lack sharpness in the high ranges, but only a few of these rough spots are noticeable and these will not show up on the average home record player.

■ MY GOD AND I features Lorin Whitney at the Robert Morton pipe organ installed in his own professional recording studio. A piano and vibra-harp have been added to the keyboard of this four manual organ and Whitney uses all of them in some beautiful arrangements. His styling makes very pleasing listening. Sacred Records, No. LP-8012.

The Rock That Is Higher Than I, Only Trust Him, I Choose Jesus, Oh Speak to Me, Art Thou Weary, He Bought My Soul at Calvary, Guide Me O Thou Great Jehovah, Now I Belong to Jesus, No Longer Lonely, Some Golden Daybreak, My God and I, Calvary Covers It All.

■ HE WALKS WITH ME is Ed Lyman's first RCA Victor recording. He has a smooth tenor voice with tonal qualities that we have rarely heard elsewhere. Some of the selections are only of medium spiritual quality, but the artist gets out of the song everything that is in it. RCA Victor, No. LPM-2095.

I'll Walk With God, Stained Glass Windows, My Friend, All Hail the Power, Without Him, Open the Gates of the Temple, The Wonder of It All, Over the Sunset Mountains, I Asked the Lord, Dwelling in Beulah Land, These Things Are Known, Why?

ASK DOCTOR SUNDAY SCHOOL

At what age should children be in the adult worship hour?

The answer to this question depends on several things. For instance, is there a crib room and toddler room in the church for babes and two and three-year olds? If so, this is the proper place for them, for their sake, their parents' sake, and for the sake of the people who sit in back of them. If not, they must be in the worship hour if their parents are to be.

Now what about the beginner, the primary, and the junior?

If the church provides a children's church for these little people that is properly conducted and is not just an extension of the Sunday school hour, children can learn much during this time that will be meaningful later. If, however, someone is in charge of the children's church that does not understand the value of this period and does not properly prepare for this time, it would be better for the children to meet in the regular worship service.

Nurseries for tiny tots and children's church for kindergarten age can be a happy experience and ordinarily are preferable to the children's attending adult worship. This is true for the primary's too, but for the junior it is sometimes debatable. Without hesitation I would say that children's church or junior church for the juniors must be profitable experience or the junior is better off in the adult church beside his parents.

Junior highs must, without question, be in the regular worship service of the church.

Personally, I like the old-fashioned pew with the whole family sitting together. This is a valuable experience and I feel sorry for the man or woman who has no memory of sitting beside mom and dad in church. It is more than a pleasant memory—it is "training up a child in the way he should go."

For churches that have something of a half-and-half arrangement with the children in the first part of the church service and then going to children's church during the pastor's message, it is preferable for the children to sit with their parents, or if their parents are missing, to sit with their Sunday school teacher. Even when there is the best possible children's church or junior church, I recommend that occasionally—perhaps once a quarter or a month or two during the summer—the children attend the regular morning worship service of the church. This helps them gradually to learn how to conduct themselves in church.

The wise leader or parent will prepare children for a worship experience and seek to answer their questions following it.

Children's church can be a great teaching and training opportunity and we should make the most of it.

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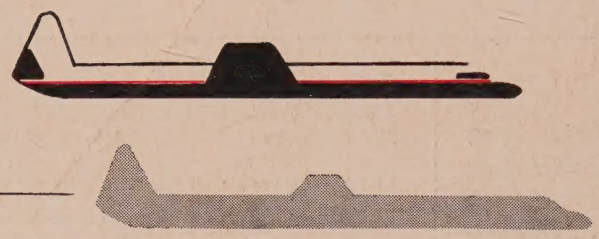

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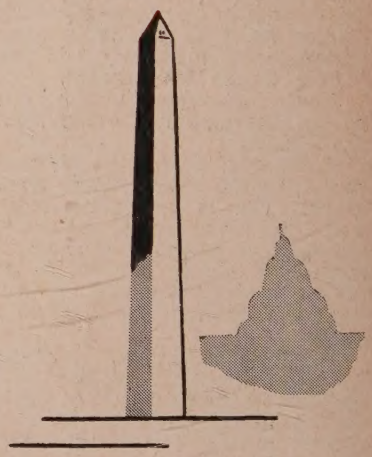

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